W67

WORLD DOMINION
and
THE WORLD TO-DAY

GRIM PORTAL TO INDIA

THE ARAB'S SIEVE

CHALLENGE TO MODERN GREECE

PIONEER OF AN A.B.C. FRONT

INTER-RACIAL FRIENDSHIP

WILD INDIANS OF BRAZIL

RELIGION IN EUROPE

CHOICE BEFORE THE EMPIRE

SAN FRANCISCO
THEOLOGICAL SEMINARY
Alcove
Case
Shelf

SEPT.-OCT.
1942
35 CENTS
PRINTED IN GREAT BRITAIN

Full List of Contents Overleaf

World Dominion Movement, Inc.
156 Fifth Avenue ——— New York
1412/13 Royal Bank Bldgs., Hastings St., Vancouver, Canada

¶ "He shall speak peace unto the nations; and His dominion shall be from sea to sea."—Zechariah 9:10

World Dominion and The World To-day

EDITORS:
Thomas Cochrane, M.B., C.M. T. Wilkinson Riddle, F.R.S.L., D.D.
CONSULTING EDITORS:
Alexander McLeish K. S. Latourette, M.A., D.D. Dr. Henry Fowler
Edith Cochrane Mildred Cable Kathleen Beattie
ASSISTANT EDITOR:
Mollie Hay Hicks
FINANCIAL SECRETARIES: ADVERTISEMENT MANAGER:
Margaret W. Whiting G. G. Wilson, O.B.E. Alan G. Hayward

Editorial Offices: Founder's Lodge, Mildmay Centre, London, N.1.
Telephone: CLIssold 9696. Telegrams: "Worldomini Nordo London."
Cables: "Worldomini London." New York Office: 156, Fifth Avenue.
Canada: 1412, Royal Bank Building, Vancouver, B.C. Geneva: Palais Wilson.

The Editors do not accept responsibility for the views expressed by their contributors. Communications (accompanied by a stamped addressed envelope) may be sent to the Assistant Editor. The next issue will be published on November 2.

Annual subscription (six issues), 6/9, post paid. Single copies, 1/-, postage 1½d. The Journal can be obtained from W. H. Smith & Son's bookstalls, ordered through any newsagents, or from Mildmay Centre, London, N.1.

The Trade can be supplied direct from the Publishers, Marshall, Morgan and Scott, Ltd., 7, Milford Lane, Strand, W.C.2, or from Horace Marshall and Son, Temple Avenue, E.C.4.

All advertisements to be sent to Advertisement Manager as above.

CONTENTS:

	Page
GRIM PORTAL TO INDIA. R. J. H. Cox	257
Gandhi	260
THE ARAB'S SIEVE. James Haldane	261
Ancient China Speaks To-Day	264
CHALLENGE OF MODERN GREECE. G. A. Hadjiantoniou	265
Third Century Greek Liturgy	268
PIONEER OF AN A.B.C. FRONT. J. O. Thomson	269
INTER-RACIAL FRIENDSHIP. A. R. Binstead	272
WILD INDIANS OF BRAZIL. Horace Banner	276
PROFESSING OR PRACTISING?	280
BUSH NATIVE'S DOCTOR. H. L. Maclure	282
New Strategy Needed	284
"Non-Professional" Testimony	284
RELIGION IN EUROPE. A. McLeish	285
A Bridge of Hope	290
CHOICE BEFORE THE EMPIRE. Lionel B. Fletcher	291
Significant Movements in India	296
FRIENDLY APPROACH TO INDIA. Hilary A. Wilson	297
BRITAIN'S GREATEST NEED. A. G. Hayward	301
A PRISONER'S REPRIEVE. "Josef Geta"	304
How the English have Changed	305
WORLD TO-DAY AND TO-MORROW	306
OUR SPINAL COLUMN	312
KINGDOMS OF THE WORLD	314

WORLD DOMINION

and

The World To-day

An International Review of Christian Progress

Vol. XX. No. 5 September-October, 1942

¶ *Where India speaks with Central Asia.*

Grim Portal to India

By R. J. H. Cox

A RECENT writer has said "There are two places in the world where, if you wait long enough, you can see anyone of any importance. One is Victoria Station, and the other is the Khyber Pass. For the Khyber is one of the wonders of the world, and distinguished travellers are taken there as a matter of course during a tour in India."

It has been my good fortune to live for some thirty years in Peshawar, a few miles from the Indian Portal of this grim and grisly highway where India speaks with Central Asia, and I have never tired of taking visitors from the home countries to see the Pass.

They have never failed to feel the thrill and romance of this historic road. The only failure was with an Indian Raja, who said the scenery could not be compared with that of Kashmir. But he was right! There can be no more sudden and startling change in the character of a landscape than confronts the visitor who, from the Indus Valley, enters the cruel jaws of the Khyber Pass. He is struck with the abruptness of the transition from the fields and gardens, the wells and roads and villages of India to the chaos of towering heights, barren and defiant, which hide the homes of the free and independent Afridi and Shinwari clans.

The fiercely fanatical and warlike tribesmen, living in these arid surroundings, have been looking down on the rich cities and well-watered plains of India and saying to themselves:

"The mountain sheep is sweeter,
But the valley sheep is fatter;
We, therefore, think it meeter
To carry off the latter."

And this is precisely what they have been doing for a thousand years.

Every peak and gully of this debatable land of rocks has a history of feud and battle and it costs India £12,000,000 annually to prevent and put down tribal disturbances and punish raiding into the administered territories of India.

It is strange that so many Indians find the North-West Frontier of India, and the Khyber, unfamiliar and un-Indian. It was through the Khyber, back in the dawn of history, that these Indo-Aryan kinsmen of ours forced their way down from Central

Asia and settled in North-West India. It was here Alexander the Great descended upon India, and after him many another invader—Scythian, Tartar, Hun, Mongol, and then a bewildering succession of Mohammedan conquerors, beginning with Tamerlane, one of the most terrible figures in history, and culminating in the Great Moghul, in the days of Queen Elizabeth.

AS we sit and rest on a rock by the wayside, what an opportunity is given to the imagination! If the Khyber could tell us its story, beginning even before the coming of the Aryans! There must have been comings and goings long before then, yet no one knows of them. Perhaps on this very rock mighty Emperors rested: perhaps on the rugged peak opposite they sent men to spy out the land and then marched on behind the drone of flutes and the thrum of drums.

But look along the road; the mile-long camel caravan is drawing near. It has been coming and going down the Pass for a thousand years or more. Headed by tall Afridis, with fierce eyes and strapping shoulders, driving goats, sheep and oxen before them, come the long line of camels, tied nose to tail, their features set in an expression of unutterable pride and conceit. Alongside, come stiff-legged, mincing little ponies and donkeys, trotting along in prim self-sacrifice.

They are carrying down to India the treasures of Central Asia, carpets and silks, fruit and spices, and, more interesting by far to the doctor-missionary, sick and wounded from many a distant village, whose only means of conveyance to the Frontier is the weekly camel caravan. Many of these patients have been held up for months in their villages, unable to emerge safely owing to a blood feud.

There was a village in the Khyber, where the inhabitants were "straitly shut up, none went out and none came in." It was ringed round by enemies who waited, watching day and night, month after month until starvation and thirst should drive them out. For nearly a year the siege continued. Then one day, the door in the wall was seen hanging wide open and there was an air of desolation about the village. Some wayfarers were asked about it. They grunted and shrugged their shoulders; it was no affair of theirs. "The people were entrapped, had tried to come out, and had all been shot and killed"; and they proceeded to talk of other things.

Sometimes these vendettas are not all tragedy. Two rival chiefs in the Pass had long been at feud with each other. Both lived in stone castles some distance from each other. One of them, called Mohamed Khan, was the proud possessor of an ancient cannon, together with six cannon balls, filched in days gone by from some passing Moghul army. The feud was stale and they were old, but Mohamed Khan could not resist the joy of firing off a round or two whenever his rival ventured out to see his flocks.

The cannon had never done much damage, save killing a goat or two, and his rival, whenever he knew that the six rounds had been used, would give orders to his servants to collect the round shot and sell them to the Hindu shopkeeper.

Then the Hindu would sell them back to Mohamed Khan, and so the game would go on.

It is only the road in the Pass that is British territory. The road and thirty yards on either side are sacrosanct. No crime in this area may go unpunished. A wily Afridi, having carefully measured the exact limit of the zone, waited patiently for his enemy to step over it, and, as he crossed it, he shot him. There were many witnesses to prove the exact spot of the murder, and British justice could do nothing to punish the man as it proved to be a foot outside the proscribed area.

What an effect the influence of the Mission Hospital has upon these hard, cruel men! One day, a Khyber Pass Afridi, named Abdulla Khan, came swaggering into the Mission Hospital at Peshawar to get treatment for a wife whose arm was diseased. With him were his two wives, a mother-in-law, two little sons, a servant, and other relatives, besides all the household baggage.

He was a typical Afridi, full of his own importance—vain, and disdainful, and yet, in a very short time, he was hastening to carry the dressings for the Sisters, and help with the other patients in any way he could. What tales he had to tell of his blood feuds! Pointing to his beautiful, gentle-faced wife, he said that she was as good as a man with a rifle and had accounted for many of the enemy.

One day, a desperately wounded man was carried into hospital. He was an Afridi, belonging to the other faction, and it was feared that there might be trouble. Instead, after a slight hesitation, Abdulla Khan took the case in hand and was helping to lift the patient off the camel and remove the foul sheepskin that had been tied over the wound. As the wounds were being attended to, Abdulla Khan sat on the edge of the bed, comforting the patient, soothing the women folk and telling the men of the party about the ways and motives of the Mission.

ANOTHER Afridi who had murdered his uncle, his uncle's son and his own son, in order to get his uncle's wife, escaped from his village and his avengers to re-visit the hospital on the Frontier. He wanted to show the healed scars of the wounds for which he had been brought to hospital. Over and over again he repeated: "You were so kind to me, I *had* to come to thank you."

An Afridi lad used to come to morning prayers and to listen to the teaching given. One day, he burst out with: "I want to be a Christian." "But why?" he was questioned, "you don't understand anything as yet." "Well," he said, "I have seen Love."

Dr. Oliver, at Madras, said: "Where Love goes out to meet need, God works. How often it is an action rather than a word that 'stabs the spirit broad awake'. Medical work prepares the way of the Lord by breaking down prejudice, making friends, and opening doors. All this it does, proclaiming: 'The Kingdom of God has come nigh unto you.'"

I like to think of a character greater than any who came to found worldly empires and who may have come to India by this same highway, and rested on our rock as he thought out God's plan for the conquest of India. I mean Thomas

the Apostle. That he came to India is the unbroken and unquestioned tradition of the Church, and a very ancient manuscript tells of his call to preach in Persia and India.

At that time, Gondopharnes, the Scythian, was King of North-West India, and was in need of a carpenter to build a palace for himself. St. Thomas, they say, was a skilled carpenter. As he walked down this hoary road to India, did he plan out his campaign of action? It was a bold plan, and well may his mind have been filled with some of his old doubts. Emerging from the Pass, he arrived at the court of the King and presented himself as a carpenter who could do the work required. The King engaged him for the work, and, leaving him with a sum of money, went off on a campaign against a Greek King of Kabul.

But, when he returned, there was no sign of any building. Thomas had spent his time in preaching and teaching, and the money in poor relief and tending the sick. In anger the King summoned Thomas and demanded an account of himself. Thomas replied that he had been building him a palace of God, "a house not made with hands, eternal in the heavens." The disappointed and enraged King threw Thomas into prison. But while the Apostle lay there, the King, in a night vision, felt himself carried up into heaven and there he saw the heavenly palace built by the good works of St. Thomas. The story goes on to say that Gondopharnes and his brother became Christians. Later St. Thomas seems to have travelled to South India, and the success of his missionary work there is better known to us.

But to the North-West Frontier belongs the glory of having been the first region in all India to hear the Gospel of God's love in Christ Jesus, and the rocky hills of the Khyber still seem to me to whisper back the words that Thomas may have quoted as he trudged through the Pass: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

GANDHI.

A contributor to these pages, who is an old friend of India, and who has a unique knowledge of the country and its people, writes: "The answer to Mr. Gandhi is—'We have already offered all you ask; but we have offered it to all India, to a united India, and not to one party, however large.' Non-violence is just another form of force, in that it seeks to compel the will of others."

Mr. James Gerard, former United States Ambassador to Germany, denouncing Gandhi's attitude, said: "Hindus who keep their 49,000,000 Untouchables in worse than slavery will appeal here in vain for our interference in Gandhi's back-stabbing campaign."

Letters which we have received from American missionaries from time to time have praised in the very highest terms Britain's wise administration amid difficulties of which uninformed criticism knows nothing. The internment of Gandhi has saved him, we hope, from indirect assistance to the perpetrators of the greatest crime in history.

¶ *An Arab sifts the evidence.*

The Arab's Sieve

By James Haldane

SI BOY SHIEB, being the scholar of the village, refused to take his place in company with the others who had gathered to hear my message. So, when our meeting was over, I went and sat down beside him. He was offended with me and displayed his mood by a refusal to reciprocate my salutations. The man was a tight bundle of pride. "God forbid!" said he, when my frankness had moved him to speech, "that I should be clumped together with these ignorant rascals among whom squabbles, quarrels, fights and lawsuits are as much a part of their daily life as drawing water from the well."

As he knew his own people better than I did, I made no remark. After a spell of silence, he brought forth more of his wisdom. "Avoid," he said, "the profuse promiser, the stupid questioner, and the cunning mendicant." He thought evidently that the village folks to whom I had been preaching came under one or other of the heads of this three-fold classification. He seemed aggrieved because I did not support his claim to superiority by a word of commendation. "You don't know me," he said in a gruff manner. "What is your occupation?" I queried. His reply amused me. "I dig stirrups into the sides of knowledge and wisdom." He observed that I was smiling and was obviously pleased that his metaphor had stirred my interest. "What were you saying to these village folks?" he enquired. "I was preaching the Gospel of Jesus to them." "Do you think they were interested and impressed by your words?" he asked with a suppressed sneer. I replied: "Well, they have reason, a heart, a conscience and God to help them to understand."

When I intimated that I was going to preach to him, he posed his arms as if holding out something, and then turned them round vigorously in half circles as if he were shaking a vessel. When he stopped I looked mystified. He explained his gesture. "Friend, I keep a sieve, and all I hear goes into it and is shaken. What comes through the sieve I gather, the refuse I empty out."

THERE was nothing original about the man. His theology, arguments, proverbs, and gestures ran in a rut deepened by the passage of centuries. The unique factor in the situation lay in the fact that this was his first encounter with a European on theological grounds. So, when I intimated that I was going to preach to him, he became erect with interest: not that he thought I had anything to teach him, but rather because an opportunity had presented itself for a display of his wisdom and learning.

I made a beginning by comparing the values of this life and the life to come. "Friend," he said, after I had spoken for some three or four minutes, "I have shaken my sieve while you have poured words into it, and now I show you all that's got through: treat the world to come as your capital, and what you get in this life as interest on that capital." Here we were on ground of com-

mon agreement, and what he emptied from his "sieve" was not error or false doctrine, but the superfluity of words used to set forth obvious truth.

We then came to the question of sin. I endeavoured to pierce his encrusted mind with the Biblical conception of this fact in human history. The following illustration will reveal what his attitude towards sin was, and how he believed it could be treated effectively.

"An apprentice misses his mark, brings his tool down upon a hard stone and knocks the edge off it. He may escape punishment by immediately having it sharpened. So, just as there are grindstones to repair blunted tools, there is repentance to restore souls damaged by sin. Punishment does not fall on the man who sins, but on the man who fails to use the remedy to repair its ravages."

I SHOOK my "sieve" vigorously, and turned it upside down. "What!" he exclaimed, "does repentance not get through?" "Man!" I replied, "don't you know that sin is rebellion against God Almighty? You stress the efficaciousness of repentance, and ignore the heinousness of sin, as if a doctor should say, 'I am not interested in the disease, the remedy is my concern.'" I continued to develop this theme, but it soon became evident that his interest was ebbing. The fact was that he had more to say, and was too busy nursing his own discourse to give attention to mine.

In a further effort to convince me of the solidity of his foundations, he had recourse to another illustration; one perhaps that had travelled down the centuries in company with Moslem theology. Here it is.

"The master of a great house keeps numerous wives, many concubines, slaves and eunuchs. There is a swarm of children, ranging in age from the sucking infant to grown sons and daughters. In the central court of the house the offspring of the harem play together—black, white and olive-coloured children. Upon this playground quarrels and fighting sometimes break out: there is shouting and general uproar. Out comes the master from his room, stick in hand. Down it comes on this one's head, whack it goes on the back of another, while his rising temper adds vigour to his strokes. The children of the concubines and slaves make their exit, howling and squealing, while the children of the wives proper remain in the court, drooping their heads. None of these has been beaten. The father threatens, but the uplifted stick comes down slowly to rest by his side. Why should these, considering they were as rowdy and quarrelsome as the others, escape punishment and get off with a scolding? They escape because they are fortified by privileges of favouritism, being the offspring of the real and proper wives."

He finished, and there followed a moment or two of silence. He shut his lips closely and then opened them suddenly to make a smacking sound. He was sure that his position was impregnable, and that his illustration had bitten deeply into my defences. Pleasure beamed through his features.

"You wish me to draw the conclusion," I said, "that Moslems are God's favourites, and that, in virtue of this standing, you may

sin with impunity ?" Yes, that was what he wished to convey to my mind. I now drew his attention to numerous passages in the *Koran*, where sin is condemned and demands are made for a righteous life. When asked what explanation he had to offer for this disparity between Moslem theology and the moral standard of his people, he had no difficulty in finding an answer. The ground was familiar to him and the gap was bridged by another illustration. The hunchback who employs builders to erect his house does not expect them to shape the walls like his back. "We Moslems," he concluded, "do not ask for a theology corresponding to our lives, but for something that is greater, towering above us like a castle among a group of huts."

I longed to rip the screen off this man's mentality that I might know whether he was speaking from conviction, or merely pasting this trashy theology on his soul to subdue light which, if allowed to shine in full volume, would disturb his conscience and move him to a mode of life where righteousness and sacrifice would come to grips with self indulgence.

In an effort to convince him that a man must shoulder the responsibility of his own sins, I remarked how that often I had been amused to find Moslems asserting that everything is decreed of God, and then blaming the devil for any evil consequences that followed. The phrase "decreed of God" presented him with an opportunity to display more of his wisdom. "Will you put this through your sieve ?" he asked. I held the imaginary utensil in front of me, and this is what he dropped into it. There is a jingle in the original rhyming difficult to reproduce in English, but I translate as follows :

"Let be what will be :
See E and E,
So what God doth decree
That will be, must be."

If you take the English word "decree" and note that the last two letters "e" and "e" come together, you get the clue to the meaning. Just as these two letters are linked, "e" following "e," so the word God speaks is followed by fulfilment. "Shake your sieve, friend," he said, "and shake it : you will find this is the acme of wisdom."

AND so we talked until I rose to come away. In this standing posture I said a last word. "It has been pleasant to meet you, friend. I like to converse with readers, who, as you are aware, are not numerous in this land. I am asking you to accept this book, the Gospel of Jesus Christ, and I make the further request that you will dig stirrups into it as you claim to have done with knowledge and wisdom, and I pray that God will give you light and guidance." There was no immediate response, and I was preparing myself to see the "sieve" come into play, but he met my outstretched hand after a moment, took the book and nodded appreciation of the gift.

Our theological discussion had been a kind of contest, producing a stiff and watchful attitude on both sides. He felt this strain, and, to ease the situation and create an atmosphere in which we could part good friends, he told me the following story.

A robber in search of prey met two women on a lonely road.

With a stroke of his club he felled one and then set out to overtake the other, who had fled. When he seized her she called out : " God have mercy on your parents, don't strike ! I am Muchjooba whom you divorced some ten years ago. Look at me and know me. Don't you remember me ? " To which he replied : " Oh ! It's you, is it ? Yes, I remember you, but since I divorced you I have got a new club and it is not acquainted with you." And she, too, was felled and robbed.

He stroked his beard and laughed. I joined in. We shook hands, then placed our palms upon our breasts. He rose up and departed, and I saw him no more.

ANCIENT CHINA SPEAKS TO-DAY

" The two most essential things for man living upon this earth are food and clothes. Let us consider, therefore, whence both food and clothes come. Suppose people ceased to cultivate the fields, there would be no grain ! and how could men then get food ? If people refused to raise cotton, there would be no cloth and consequently people would be unable to clothe themselves. If, on the contrary, men cultivate all over the empire every kind of grain, everyone as much as he requires for his food, there will be no more starvelings. If all the women, all over the empire, spin cotton, as much as they need for their clothing, nobody will suffer any longer from cold.

" Therefore, in times of old, the Emperors thought that agriculture and weaving deserved : heir greatest care. At each spring-time the Emperor personally ploughed the ground. The Empress herself reared silk-worms. Now, if the Emperor and the Empress fear not to take trouble and to work personally to give their people an example that they may follow, how dare you, a peasant, refuse to exert your strength ? If you do nothing but play the idler, where will you find your food and clothes. If you wish to have food and clothes, you must plough at springtime, hoe during the summer, and reap at autumn. It is only after you have toiled half a year, sweating blood and water, that you shall be entitled to your bowl of food and clothes. If you are not afraid to bear pain and exert your strength, the crops of your land will become more plentiful ; from year to year your grain baskets will increase in number, and your store-boxes for the silk threads will be filled. You will have more than you need, both in food and clothing.

" Given that you are not lazy, you will always find sufficient to live on. Above all things, when you see people getting money from business avoid envying their lot. Don't become disgusted with your field work and seek to go into business. Are you not aware that in olden times traders were generally little thought of, and that the Emperors taxed them purposely to prevent their becoming too numerous ? "

Translation from *The Sacred Edict*.

An heroic people present an opportunity for service.

The Challenge of Modern Greece

By G. A. Hadjiantoniou

WE modern Greeks have a small complaint against our ancestors. Our complaint is that those ancestors of ours were so great and glorious that they have completely absorbed to themselves the interest of the civilized world at the expense of their posterity. It is not an unmitigated privilege for one to have great ancestors. Side by side with them one looks so small, so dwarfish, so utterly insignificant! The shadow which they throw is so big that they deprive their descendants of the sunshine of sympathy and friendship of other peoples, in which nations grow and thrive.

This is definitely the case with modern Greece. Out of a hundred tourists of the average type who come to Athens and climb the Acropolis, I wonder if more than ten ever think that beneath that rock there lives and moves a people with its own ambitions, problems and ways of life.

The events of the last two years, however, have, I believe, changed things for us. The resistance which my country put up for six whole months against an overwhelmingly strong invader; the desperate struggle of the last month, when our small army was crushed under the wheels of the iron monsters of modern warfare; and the unutterable sufferings through which our people have been passing in the last few months have won, I believe, for modern Greece the sympathy and friendship of civilized people.

The Greek people, united as one man, chose those sufferings for themselves. When our late Prime Minister opposed his famous "No!" to the ultimatum of the Italian Ambassador that we should renounce our friendship with Great Britain, the whole Greek people closed their ranks behind that "No!" That was not an act of momentary enthusiasm; it was not a passing sentimentalism. They were fully conscious of the ultimate consequences of their choice. But the Greek people were determined that they would rather lose everything and perish than that they should sell the honour of their country.

STANLEY CASSON, Reader in Classical Archæology at the University of Oxford, who followed the struggle from its beginning to its bitter end, as a member of the Intelligence Service of the British Army, in his recent book, *Greece Against the Axis*, gives a very good account of the serious, sober and manly way in which the Greek people faced that dilemma.

And let us not forget: it was a particularly cruel dilemma. There was hardly any country in Europe which had stronger reasons than Greece for desiring to avoid the war at all costs. The last great war, which, for most peoples had lasted four years, for us Greeks lasted ten whole years, from 1912, almost without interruption, to 1922. And at the very end of that strenuous decade there followed what I may call the greatest crisis in our modern national history. There took place the sudden influx of one-

and-a-half million refugees from Asia Minor.

Imagine what it would have meant for Britain if she had suddenly to take in twelve million homeless and workless people and to assimilate them into her national and economic life, and you will have a vague idea of the problem with which a poor country like Greece was confronted.

FOR many years the strain on the whole of the country was terrific. But at last the victory was won. Through long and patient toil it was made possible for the refugees to be established in Greece, and, instead of a heavy burden, to make themselves the most productive element of our population. At last the promise of some prosperity began to make itself felt on the exhausted country. It was at that time that the challenge came. It was when we had just brought that big job to an end, and we had sat down to take a deep breath, that the grim, sinister dilemma rose before us. Our people did not hesitate, however, for a moment: as one man they sprang up to the call of duty.

My country now has been cut from the world of freedom, and the news which leaks now and then through the grip of the enemy reveals a picture of misery and suffering which is difficult for a human mind to conceive. The people have been dying by the thousand for lack of bread, and the child death-rate has reached alarming heights.

I trust and pray that when this war is over a greater hunger may come to Greece: a hunger for the living Gospel of Jesus Christ. And the first signs of this hunger are already apparent.

One of the most important indications of the progress of Christian work in a country like my own is undoubtedly the big or small circulation of the Bible. There are many factors which may influence the circulation of the Bible in a country. No one would expect a country of the Balkans to have the same percentage of circulation as one of the richer western countries. And yet, from a study which I made of the Annual Reports of the Bible Society for ten years, taken at random out of the last thirty years, it appears that the percentage of circulation of the Bible in Greece has been equal to that in the much richer countries of France and Belgium; definitely bigger than that in Italy, and more than double that in the prosperous industrial country of Czechoslovakia.

If we examine the circulation of the Bible in Greece in comparison with the other Balkan countries over the same period, we find that in Bulgaria 1 copy of the Scriptures was sold every year among 446 people; in Albania 1 for every 440 people; in Yugoslavia 1 for every 335 people; in Rumania 1 for every 296 people; and in Greece 1 for every 161 people.

That is undoubtedly a victory, and a promise for the future. And the victory becomes greater when we remember that it was achieved in the face of a persistent opposition on the part of the Established Church and the State authorities. Of all Balkan countries, in Greece the opposition of State and Church against the circulation of the Bible in the tongue of the people has been the most acute.

When this war is over a challenge will come to the Church of Christ for a renewed evangelistic effort. By this, I do not mean that we shall be able to apply exactly the same methods which were familiar to us in the past. We shall have to revise some of our methods and to devise new ways of approach. In this respect I should like to stress the great importance of a means of evangelism which, as yet, has not been made use of sufficiently in Greece. I mean suitable Christian literature. Already, some good work has been done in this line, but much has still to be done, if this most important weapon in our evangelistic warfare is to be brought to a satisfactory point of effectiveness.

For many reasons, chief of which is the adverse attitude of the State authorities, it is not always possible for us to send out evangelists, but it is possible for us to send good evangelistic literature. On the other hand, the Greek is a very keen reader. So far as the written word is concerned, the dictum of St. Paul about him still holds good, that he spends his time in nothing else but to hear some new thing. The combination of these two factors makes the importance of good evangelistic literature self-evident.

While in Greece I had the opportunity of travelling up and down the country, and I was much encouraged to meet repeatedly, in remote villages and towns, people who had come to a saving knowledge of Christ through a leaflet or booklet which, somehow, had come across their way. I am convinced, therefore, that if a really good effort is made in this line, when the war is over, the results will be most satisfactory.

WHILE in this country I made a start in this work. I translated from English two good evangelistic booklets, which, with the generous help of some English friends, I published in modern Greek, and had them circulated widely in Greece. The response was very encouraging indeed. The most recent news that I had of those two booklets was that the last available copies were being distributed in the hospitals among the wounded Greek soldiers of the Albanian Front. I was grateful, indeed, that God permitted me, even from this distance, to minister to my compatriots at that time of their sorrow and pain.

Then, quite recently, in co-operation with the Scripture Gift Mission, I put an advertisement in a Greek weekly which has just begun to appear in London, and I offered a copy of St. John's Gospel to anyone who would apply for one. There are not very many Greek people in this country : nothing to be compared with the number of Poles or Czechs. But I had quite an encouraging response to my offer. One letter came from a Greek sailor in a North of England hospital, whose ship had been sunk. "Send me," he said, "not only the Gospel, but the whole Bible, because I had one, but it went down with the ship." When I sent him a Bible I got back a beautiful letter, full with his thanks. "My wife and seven children," he wrote, "are in Greece ; but I have always put my trust in God."

Another petition came from a man of a different type. In his letter of thanks he wrote : "Just now I am reading the tragedies of

our old Sophocles for pleasure; and I read the Bible to find light." Other applications came from a number of other people. If this thing were to be repeated in Greece on a much larger scale, in combination with a methodical distribution of Christian literature, I have no doubt that a most satisfactory harvest would follow.

Let me finish with a word of warning. Politics in the Balkans are of a more or less unstable character. Governments come and go in a much quicker "tempo" than that to which this country is accustomed. And, what is more important in our case, the coming of a new Government very often affects radically the conditions of our evangelistic activity. We have good hopes that our present Government is of a more liberal mind, and that when we go back to our liberated country we shall enjoy a larger measure of religious freedom than has been the case in recent years. But, just because of the unstable nature of politics in our part of the world, it is very important that we should be ready to take full advantage of the new conditions while they last.

For this reason I am, and have been for some time, facing the problem of how we can best be prepared to launch our evangelistic effort by means of suitable Christian literature as soon as my country is liberated. This is an important problem, and I want to commend it to the prayerful interest of the readers of *World Dominion*. Needless to say that I shall gladly value any good suggestions.

¶ *Extracts from the liturgy of the Greek Church, Third Century*

Third Century Greek Liturgy

"EVERY work of the devil and device of the wicked, keep from us, O God, and from Thy holy Church throughout the world. Give unto us, we beseech Thee, that which is good and profitable, and forgive us those things wherein we have sinned against Thee, in thought, word, or deed, and forsake us not, O God of our salvation, nor lead us into temptation, but deliver us from the evil one and all his works; through the grace and pity and loving-kindness of Thine only begotten Son Jesus Christ. Amen."

. . . . . .

"O Thou that art our Helper, the Mighty One, Thou that respecteth not the persons of men, be Thou the help of all Thy people, whom Thou hast purchased with the precious blood of Christ. Thou art our Fortress and Defender, and none can pluck us out of Thy hand. There is none other God like unto Thee; in Thee is our trust. Sanctify us through Thy Truth, Thy Word is truth. Preserve us and all Thy people from all injury and deceit, from the fear of the enemy, from the arrow that flieth by day, and the mischief that walketh in darkness, and vouchsafe unto us the eternal life which is in Christ Thy Son, our Lord and Saviour. Amen."

. . . . . .

"We pray Thee, that Thou wouldest keep our Sovereign in perpetual peace, strength, and righteousness. Be Thou, O Lord, his defence, and give him the victory over all his enemies; that we also, in the tranquillity of his days, may lead a quiet and peaceable life in all godliness and honesty; through Jesus Christ our Lord. Amen."

¶ *When Dr. Sun Yat Sen acquired his revolutionary ideas.*

The Pioneer of an A.B.C. Front

By J. Oscar Thomson

IN the autumn of the year 1935, I returned to South China after my last furlough, just in time to attend the centenary of the pioneer medical institution in China, the Canton Hospital, which, from its foundation, has always been an A.B.C. institution — American, British and Chinese.

Two of the founders were Dr. Peter Parker, a graduate of Yale University and Dr. Thomas Colledge, surgeon to the East India Company. The first building was provided, rent free, by Howqua, the famous Chinese merchant.

The Chinese Medical Association met at Canton in the new building of the Canton Hospital, for the commemoration.

The Chinese Medical Association is a noteworthy example of friendly internationalism in medicine. Since the union of the two Medical Associations, the Chinese presidents have been Christians, and usually chairmen of the section on medical missions. A prominent Chinese official, when laying the corner-stone of the new Dr. Sun Yat Sen Medical College building, on the campus of the Canton Hospital, stated that Dr. Sun had acquired his revolutionary ideas while a student at the Canton Hospital, and from there they had spread throughout China. The funds for this medical school plant were provided, without any restrictions, by the Government of China, as a memorial to Dr. Sun, who, as a medical student, occupied room number 13, while my father was in charge of the Canton Hospital.

Since conditions have been similar throughout China, I will refer mostly to Canton, as illustrative of medical work in general. China was becoming modern and strong, under its Christian leaders and the impetus of the New Life Movement. The Ministers of Health have been products of missionary institutions. Medical missions have become virtually an integral part of Chinese medicine.

The mission hospitals have been of inestimable value to the Chinese people during the course of the "China Incident." The ruthlessness of the enemy made it impossible for Chinese hospitals to function after enemy occupation. The indiscriminate bombings of civilian populations filled the mission hospitals with victims. At our institution, for example, about 160 wounded were admitted at one time, which taxed the resources of the hospital and staff. All of the Chinese and foreign relief agencies were housed in our medical school building.

When the French hospital near by was bombed, a class of our medical students were taking an examination as the bombers dived down overhead. A few days later I gave an oral examination in surgery to our final year students. One of the girls, of exceptional ability, who was a splendid surgical assistant, appeared to be nervous. I enquired the reason, saying that there were no bombing planes overhead at the time. She said: "Oh, this is much worse than a bombing!"

For a year, the auditorium was full of medical supplies contributed

by the International Red Cross, the British Fund for the Relief of Distress in China ; and some from Scandinavian countries and the Netherlands. These were transported to other hospitals through South China by the British and American gunboats, now sunk. Nuisance air-raids, lasting through day and night, were a nuisance ! Often electricity was not available for essential hospital services. Some of the Red Cross personnel were wounded or killed when the bombers returned, as they were extricating the wounded from the ruined buildings.

With the rapid advance of the enemy, due to their mechanization, the Chinese population was evacuated, to limit atrocities. Canton became a dead city. The flames of the scorched earth policy lighted up the city at night. The military supplies that could not be taken away were destroyed with tremendous explosions.

A week after the arrival of the enemy, a faithful Chinese woman servant, who had served the hospital for thirty-five years, looked up from her work of washing the floor and asked me : " Have the enemy arrived yet ? " I looked at her in amazement, and said " Did you not hear the tanks dashing past with their machine guns blazing ? Did you not see the huge fires ? Did you not hear the tremendous explosions ? " She answered : " I have been too busy to go out to the street to see."

The old hospital gardener died during the military occupation, after forty-five years' service. He said to me one day, as Japanese bombers dived overhead : " The Almighty will not let the enemy destroy this hospital." And He did not.

It did not appear to be wise to paint red crosses on the roof. They seemed to attract enemy bombers, judging from the number of hospitals destroyed. A Japanese consul general said to me during the enemy occupation, when I complained of the removal from an ambulance of children who had pneumonia complicating measles, for inspection : " The Japanese army is suspicious of ambulances." He then mentioned two instances when people concerned in " incidents " in China had been removed from the places in Japanese army ambulances. An interpreter to the Japanese navy, who had studied in Canada, said to me sincerely : " It hurts my heart when I hear of the bombing of mission-stations."

It is amazing to contrast the good conduct of the Japanese armies in the year 1900 during the allied relief of the Legations in Peking, when the Boxer outbreak in North China took place, with the many outrageous atrocities perpetrated by the Japanese forces in China during the present " Greater Asiatic Co-prosperity Sphere," which really means "Asia for the Japanese."

To illustrate this " sphere," we had as patients in the hospital, before the military occupation, two rich widows. Later, one came back and asked for charity treatment, as her property had been destroyed and looted. The other committed suicide.

Mission compounds and college campuses became " Refugee Camps," where one could hear the women and children, who had lost all their possessions, singing :

"Praise God from whom all blessings flow!" The Refugee Areas supplies were stored in our Medical School building. Feeding centres were opened in the churches to keep some of the starving alive. Splendid work was done in caring for the health of the refugees by the physicians and nurses. Dr. Oldt, in charge of the health work in Canton and district, has published an interesting report of the work.

A Health Centre was in process of erection on our Lingnan University Campus, for the benefit of the seventy villages nearby. The funds were contributed by the British Boxer Indemnity Fund Committee. This building was used as a feeding centre and school for refugee children. At these Refugee Camps there were regular religious services, with hundreds of converts. Dramatics, staged by the Chinese personnel, showed up the evils introduced by the enemy. Entertainment was provided indoors, as the Chinese did not dare or care to go into the streets.

Aerial bombings are preferable to enemy military occupation, for both the people who are victims of aggression, and for neutrals, so called. A colonel on the staff of the Japanese commanding general, said to me, when I protested against the forcible entrance by enemy soldiers into our institution: "You have seen many things here that you do not like. Please believe that many Japanese do not approve either!"

WITH great difficulty, and only because of generous help from Britain, the Dominions and the United States of America, was it possible to carry on medical and relief work. The Chinese people are most grateful for the altruistic work of the missionaries, and of those in the homelands who have backed them up. Even now, since the Japanese attack on American and British possessions, we believe that some work is being carried on in some places under enemy military occupation. In free China, the country is wide open to missionary work of all kinds, though the doors of China are temporarily closed. We believe that nations that sponsor the Bible Societies; the world-wide missionary work, and elementary justice and mercy to some degree, will not be defeated by brutal aggressors.

After the war (unless the Almighty decides, since man's inhumanity to man has been so outrageous throughout human history, that it is time for a new deal) there should be a tremendous impetus to the work of the Church throughout the world: to enlighten those still in darkness and to heal the wounds of the war.

In China, the third and fourth generation Christians, of whom there are not a few, will be the leaders. Most of the graduates of our medical schools and nursing schools are earnest Christians and pillars of the Churches. Our own University and Medical College escaped from the enemy on two occasions. Our institutions functioned in Canton until two days before the enemy arrived, when the members became guests of the University of Hongkong. During the attack on Hongkong, most of our faculty and students escaped, and went into free China, where our institutions are again functioning.

¶ *Sixteen nationalities in comradeship in Cardiff.*

Inter-Racial Friendship

By Alice R. Binstead

TIGER BAY! What visions the words conjure up! Seamen all the world over knew it as a "hot spot,"—a place of frequent brawls and riots. Novelists portrayed it as a bed of vice, and not so long ago the police used to patrol there in threes. But a change has come over Tiger Bay. It is now as quiet as any other populous part of the city; its dwellers are mostly as law-abiding as any others, and disturbances are comparatively rare. Those who know best say that one of the greatest influences responsible for this change is the quiet, unobtrusive work of the Cardiff Coloured Mission.

The Mission occupies the premises of the Loudoun Square Methodist Church. This was the Mother Church of Cardiff Methodism, but when the docksmen moved away from the area and began to build their fine houses in the suburbs, Loudoun Square church, like many another sanctuary, was left with an ever-dwindling congregation and a decaying fabric. Nine years ago, largely through the initiative of the Methodist Missionary Society, the premises were reconditioned, and the work was reorganized as a Coloured Mission, with the Rev. Stanley Watson, fresh from long missionary experience in the West Indies, in charge.

In the immediate neighbourhood of the Mission there lives the largest community of coloured people in the country. They are of many nationalities: West Indians and West Africans perhaps predominate, but there are Malays, Somalis, Indians, a considerable number of Arabs, Chinese and, in addition, representatives of many European countries — Maltese, Greek, Portuguese and others.

Most of the men came here as seamen during years when the South Wales coal trade was booming, but unfortunately no arrangements were made either for their return to their own countries or for their womenfolk to come to this country. Consequently, two of the problems which immediately confronted the missioner were the position of coloured seamen domiciled in this country, but left workless during the lean years, and the association of coloured men with white women of not the best type. The missioner has had to be, not only a pastor and friend, but also a counsellor and lawyer. In the years immediately preceding the war Mr. Watson was untiring in his efforts to improve the status of coloured men.

The Mission has had no spectacular results. There has never been any great ingathering of people, but all through the years it has sought to commend the Saviour along the way of friendship. The going is never easy, often it has been painfully hard. Disappointments have come thick and fast, for here we have all the difficulties of the foreign field added to those of this land: but slowly the neighbourhood is coming to know the reality of the friendship that is offered them, and it is in this, rather than in any counting of heads, that the real achievement of the Mission can be measured.

The boys and girls of our area possess great charm and attraction, though it often seems as if they have inherited naughtiness from all the races which have gone to their make-up. They often have real dramatic talent, and Easter and Christmas plays have had a prominent place in our keeping of these festivals. In pre-war days we were very proud of our Boys' Brigade—at one time the only coloured company in this country. The band was a most popular feature, and in it were West Indian, West African, Malay and Arab players. Three of these coloured boys are now serving in the R.A.F., one as P.T. Instructor, one in the Middle East, and the third, who came here as a stowaway in the first instance, is an N.C.O. in this country. At one time, the "Lifeboys" (junior members of the Boys' Brigade), who also formed a Meccano Club, counted twelve different nationalities among their sixteen members.

Our children are never at a loss for an answer, though frequently one gets an unexpected reply. For instance, a young Sunday School teacher was reminding his class of their last lesson, in which the Assyrians had been mentioned. "Surely you remember the name of the enemy people," he said, "Come! It begins with 'A'." "'Arf-caste," chorused the class.

Once the Chairman of our District, giving a children's address, was using the word joy to emphasize his points: "Jesus first; others next; yourself last." "J stands for—?" "Jesus! they answered. "O stands for—?" There was silence, then a hand went up and a small voice ventured: "Please Sir, 'Oly Ghost!"

THE Friday Cinema Shows used to be the noisiest events of the week. First the hall would be filled with 600 children who punctuated with shouts and cheers everything that happened on the screen. Then, when the stewards had ejected those who hid under the seats, hoping to remain for a second show, two or three hundred adults would take their entertainment more quietly. The projectioners, hot and perspiring in their little box, would cheerfully work from 5.15 p.m. to midnight, and this after their normal day's work.

Visitors come to see us from all parts of the globe. One Sunday morning a number of stalwart Fijians wandered up Bute Street. Meeting an A.R.P. warden, they asked to be directed to a chapel, and he at once sent them to Loudoun Square. They were an entire ship's company, and it was their first visit to Britain. They were soon very much at home, for we found that they were Methodists. They attended all the services of the Mission while they were with us, and, moreover, attracted so much attention by their beautiful singing that the B.B.C. recorded a programme of their songs and messages.

One never knows whom one will meet at the manse. The writer called one evening just in time to witness the will of a Chinese seaman, which Mr. Watson had been drawing up for him. The men often entrust their savings to the missioner to look after, and leave him in charge of their affairs when they go to sea.

Quaint incidents constantly occur. One night, a tall, burly African knocked agitatedly at the manse door. "Parson," he an-

nounced, "I'm dead!" The reason he gave for this startling statement was that his "wife" had followed him to Cardiff, and had tracked him to Loudoun Square, "and," said he, "when she came in at de front door, I get out at de back!"

On one occasion, when the Men's Club was being taken on an outing to Bristol to see the "New Room" and the relics of John Wesley, one of our men gave as an excuse for absence at a Health Board interview, that he had "to go and see 'ole John Wezzle." And, on the same day, our African friend, visiting the Clifton zoo, gave quite an impassioned address referring to the lions as "my countrymen."

THE war has brought many changes to the Mission. At first sight, one might think that its effects had been wholly disastrous. Many of our children have been evacuated, and so the numbers in the Sunday School have declined considerably. Most of our adolescents have been absorbed into industry. For the time being, at any rate, one of our major problems about the employment of coloured boys and girls does not exist. But long hours and Sunday work mean that we see little of them. Death, too, has taken its toll of some of our brightest young people, to whom we had looked for leadership. Far too often these coloured boys and girls lack physical stamina. More of our women are working than ever before, and practically all our coloured seamen are serving with the Merchant Navy. We are proud of their service, but depleted congregations and a very acute shortage of workers, make it look as if much of the work had "gone down."

But the war has also brought new opportunities of service. On the Mission premises there are now a fully-manned First Aid Post, a Cash and Carry Kitchen, and, in the manse itself, a very remarkable A.R.P. Wardens' Post has functioned night and day since the outbreak of the war. Here, among the wardens, who have included men and women of sixteen nationalities, a real experiment in friendship is being worked out. Under the leadership of Mr. Watson, the work has been done on an entirely voluntary basis, and a really unique comradeship has resulted. Particularly striking is the fellowship with a number of Arab wardens, themselves devout Mohammedans, who have undoubtedly, through the Post, come to understand and appreciate something of the Christian way of life. We believe that these new avenues of social service are helping us to get over the message for which we stand, not so often by the spoken word as by the deed performed.

Our newest venture is the provision of a sitting-room on our premises for Indian seamen, for whom we had heard there was no special accommodation in the neighbourhood.

Something of the spirit of our people is typified by our oldest member, "Granny" Dunkrit. She has just celebrated her ninetieth birthday, and not long ago she went to our City Hall, some two miles away, enquiring for the officer of the W.V.S. She was shown into a room where an important-looking lady in uniform was seated. "You don't curtsey to a lady like that," said "Granny," when she told

about it, "you salute." So she saluted and said, "Colonel, I want to serve my King and country!" The "Colonel" was very impressed by "Granny" and her story. "You shame the younger women," she said, and eventually "Granny" was found a job that she could undertake. Our people are intensely loyal. We long for the day when they will be equally loyal to the King of kings.

Very soon, the Rev. Stanley and Mrs. Watson will be leaving Loudoun Square. After nine years of the most strenuous service, they feel that the time has come to move to another sphere of work. Many of their dreams for the Coloured Mission are still unrealized, but there is no doubt that the blessing of God has been upon their work. No one can measure what their example of selfless Christian living has meant to the Docks area. They have been truly "the friends of all and the enemies of none." Because their friendship has been given so unstintedly they have brought others to know their great Friend.

They leave coloured stewards in charge of the church affairs. It is the first time that two of the West Indian brethren have been appointed to fill these offices, and they are men of sterling worth and Christian character. The Rev. Edward Avery will take over the charge of the Mission. He comes straight from missionary work in Mendiland, West Africa, and we believe that he will bring a great contribution to our Mission.

While it is true that the Coloured Mission presents a most interesting and challenging opportunity for evangelism, it is equally true that it is a sphere of extreme difficulty. The forces of evil are blatantly present in our neighbourhood. In recent months there has been an appalling increase in drinking and gambling, especially among the women. It becomes more and more difficult to live the straight life.

The financial position is difficult too. Cardiff has never realized her responsibility for this Mission to any great extent, and does not seem to be awake to its opportunities. There is a danger that the special fund from which the Methodist Missionary Society has met the major part of the expense, may no longer be available, owing to war conditions. The Mission has always been run with the strictest economy, and has always been straitened for lack of funds. We are, however, sure that nothing less than the Christian Gospel can meet the real need of our people here, whether they be white or coloured. We believe that many seeds have been sown which will one day grow and bloom in fulfilment of life. We ask your sympathy and your prayers for those who labour in this difficult corner of the Church universal.

A CHINESE DIALOGUE.

Mr. Chin and Mr. Chu stand on a bridge and watch goldfish.

Mr. Chin: "See how happy these goldfish are!"

Mr. Chu: "How do you know that they are happy? You are not a goldfish."

Mr. Chin: "How do you know I don't know. You are not me!"

¶. *Fierce warriors and their customs in a primitive totalitarian state.*

Wild Indians of Brazil

By Horace Banner

THE Kayapó are a wild, nomadic tribe of Brazilian Indians inhabiting forest and steppes in the head-waters of the Xingú River. It will be remembered that it was in an attempt to reach this tribe with the Gospel, in 1935, that the missionaries known as the "Three Freds" gave their lives.

Four years ago we turned our canoe into the Riozinho, the tributary in which our predecessors were clubbed to death, resolved to build our home there. The Indians were then almost unknown to us and first contacts were not without feelings of apprehension and suspicion. But in a few months we were all good friends, and the work began.

The years have brought a cheerful familiarity with both place and people, and unique opportunities of seeing the inner workings of a wild Indian tribe. With the solving of earlier problems of approach, communication and language, we now wrestle with the spiritual forces which darken Kayapó minds and degrade Kayapó bodies. Great as our initial difficulties were, and still must be, with each new tribe reached, they pale before the challenge of the Indian mind, make-up and outlook, and of the tribal system to which he belongs. While frequently appalled by acts of violence and cruelty, and by extremes of that depravity common to all pagan peoples, it is the tribal system which causes us most concern.

A symbol of this tribalism is what we call, for want of a better name, the *palaver*-house. It is central not only in every Kayapó encampment, but in the very social structure of the tribe. The village consists of long, communal leaf-shelters, built in a rough circle, and all opening towards the centre. Although built by the women in a few hours, these shelters are quite cosy, and provide reasonable protection against sun and rain for the few weeks, or even days, before the nomads move on. Inside, fires smoulder at intervals of about two yards, each fire separating one family from another. There is no craving for privacy other than that which darkness affords. The herd instinct is so strong that it demands a crowd—at work or play, by river or forest, by day or night. Left to himself, the Indian is a sad, subdued creature. This is a very real first line of defence against a Gospel which calls for individual decision.

The *palaver*-house, built by the youths, is the rendezvous of the chiefs and their warriors, comprising all the young men of the tribe, excepting those with children. It is at once the council-chamber and reception room; barracks and armoury; dressing-room for dancing festivals and workshop; dining-room and dormitory. The warriors divide their days between the *palaver*-house and the forest, rarely visiting their wives, other than by night. Their consuming passions lie in the fight, the hunt and the dancing festival. They are always in training, always ready for anything savouring of a conflict, be it with Redskin, Paleface or a herd of wild

peccary. Rarely are they seen without a weapon. Even when they gather to sing hymns—and few occupations could be more peaceful!—they seldom come empty-handed. When sleeping, their clubs lie within easy reach.

From the warrior-class emerge the leaders. The office may be conferred by heredity or achieved by outstanding courage, intelligence, or by that natural gift for leadership which Indians, like civilized men, instinctively recognize when they meet it. A chief is expected to be a man of few words, not given either to arguments or explanations—a dictator. He usually cultivates a "puckered-eyebrow-face," the Kayapó way of describing a permanent frown. His period of active leadership may be of short duration, since, with the birth of a son, he must renounce his office. Like his warrior leaders, the ordinary warrior's position is also liable to sudden termination. He may marry, but the birth of a child will automatically relegate him to the ranks of the despised *Me-Bingit*, or old people. Association with this class, to whom active participation in raiding, singing and dancing festivals is denied, depends not so much on age as on the possession of a family.

Corresponding to the warrior-class among the men are the *Me-Kurere* among the women. These do not want children any more than do their warrior husbands. The stigma of being considered old, the exclusion from the cherished dancing festivals, and the limits and inconveniences that a family imposes on a nomad forest life have long combined to keep the birth-rate at a level which threatens early extinction. Contraception, abortion and infanticide are in common practice.

THE death of a first baby, even when from natural causes, often results in permanent disruption for the parents. Since the father begins to lose his warrior status as soon as his wife is known to be pregnant, he has already been referred to as a *Me-Bingit* for several months by the time the child is born. If it dies, annoyed at the vain sacrifice of his privileges as a warrior, the father will abandon his wife and return to the *palaver*-house to seek restoration. He will then take another *Me-Kurere*, that is, an adult, but childless woman, to wife.

The atmosphere of the *palaver*-house may be quiet during the heat of the day, but with the arrival of the hunters, towards evening, it becomes wild and noisy. Outside, older Indians, weapons in hand, frequently harrangue the assembled warriors. They tell the story of past exploits, rehearsing raids and killing, to the last gruesome detail. Or, raising the voice to a hoarse shout, they pour violent abuse on an imaginary enemy lurking in the surrounding forest. They are the war-mongers, the propagandists. Their diatribes are more effective than their trumpet-blowing, and, with a sudden roar, the warriors leap to their feet to begin a war-dance.

The Kayapó makes a fetish of bravery. He has a craze for displays of courage and endurance. The term "wild," as applied to such Indians, is no fanciful misnomer. His word *jokre*, meaning wild, fierce or angry, represents his ideal for both man and beast. To this end, his war-cries, his painted

body and the hideous wooden disc inserted in the flesh of his lower lip are employed. He eats the flesh of anaconda snakes, electric eels and sting-rays in order that people may tremble when he speaks. He plucks out his eyelashes to bring a bigger area within the sweep of his alert, restless glance. He knows the fright value of sudden attack, savage yells and black paint. It is his ambition to kill, and in his trackless forest and steppes, where the arm of human law is short, he has never been beaten and tamed.

At the age of about ten, the Kayapó boy takes his place in the *palaver*-house. He leaves his mother's sleeping-mat to sleep with the older boys. His naked body may no longer be painted at the whim of a fond mother. He is now a *Me-Okre*, one of the painted people, and his body decorations must henceforth conform to the tribal ceremony or festival in season. It is not the mother or the home, but the *palaver*-house which orders his life.

For four or five years he must follow a grim apprenticeship. The grown-ups jealously insist on his attendance at all ceremonies, and the rehearsals of endless chants, songs and dances. He is encouraged and disciplined to be *jokre*. His body is scratched with fish teeth and stung with poisonous insects which cause him great pain. He is sent scrambling up high trees to bait hornets which cover him from head to foot. He is given clubbing practice on unwanted dogs, and sometimes on unwanted children. He learns not only to be wild, but cruel. On hunting expeditions and raids he must be a substitute for the women at cooking, laying the prepared food at the feet of a warrior and gratefully accepting such remains as may be returned to him. In the constant company of men and other boys he learns to be immoral and filthy.

NATURALLY attracted by the example and teaching of their missionary friends, these boys would be quick to respond to the new way of life were it not for the jealous champions of the old. Adult Indians have been quick to see in the Kingdom of God the end of their tribalism ; in the Gospel message a rival to their traditions ; in Jesus Christ, the Challenger of all that is corrupt in their cherished culture. Fear of being supplanted has inspired a powerful undercurrent of opposition whenever the missionary's influence has threatened to win the day.

From the *palaver*-house emanates a revolting custom which, even had it been expressly designed to blight any glimmering conception of the sanctity of marriage, could not have been more effective. It is the work of past and present leaders who, by combined strength of arm and violence of manner, dominate the younger warriors. They demand the surrender of the erstwhile youths' wives. Disguised in grotesque fibre masks which cover them from head to foot, two of them emerge from the *palaver*-house at dawn. They dance their way round the village, singing in a weird falsetto voice to the accompaniment of gourd rattles. As they go they call out the *Me-Kurere* and the maidens of the tribe. Forming up in two separate lines, these accompany the masked

dancers, now led, now impelled, to the *palaver*-house. The mass humiliation of the *Me-Kurere* which follows their reluctant entry into the men's quarters, is witnessed with apparent indifference by the boys and girls who have been gathered to see the spectacle. During the rest of the day a sullen resentment may be noticed among the young husbands and wives concerned. Though they may bear their wrongs in silence, seeds of dissension are sown and add to the crop of internal strife which causes more casualties than any modern persecution of the Kayapó by their Brazilian neighbours.

THE *palaver*-house authorities are most jealous of the numerical integrity of the tribe. Individuals or groups who dare to break with the main company are often persecuted to the death. Fear of the consequences prevents any appreciable secession. At the time of writing, some thirty boys and youths are being schooled on the Riozinho Mission Station, while their relatives roam the forests, scores of miles away. They were left in our charge six months ago, by a sympathetic Chief whose heart, we believe, God had touched. He has since been murdered by ambitious rivals. With the return of the older Indians to our district, we may expect a determined effort to regain possession of these precious young lives for the *palaver*-house and all the iniquity that it stands for. In spite of the late chief's sympathy, we could never succeed in bringing the girls of the tribe under our direct influence, and the Indians are shrewd enough to know that as long as they keep the girls, they have the boys within easy reach.

Viewed in the light of the foregoing, the tribe is seen as a primitive totalitarian state, complete for all its smallness, with most of the trappings of the modern dictatorship, even to the subtle provision for its perpetuity. It is safe to say that until the power of the *palaver*-house is broken, there can be no peace for the Xingú, either for the civilized Brazilian or for the Indian in his forest camp. The Kayapó village and home will be denied all that makes for peace, stability and sanctity. The individual Indian, groping his way towards the light, will find his path impassable.

In the knowledge of Jesus Christ as Saviour and Lord, the Kayapó will not only find pardon for the crimes which have so stained his history. His home, simple though it may be, will succeed the *palaver*-house as the centre of his society. A new sense of the sanctity of human life will protect the unborn, the orphan and the stranger. The outside world will cease to persecute as the Redskin recognizes the Paleface's right to a share in his forest wealth. Internal strife will give place to harmony as the tribe recognizes the Fatherhood of God and the brotherhood of those who believe. The present generation of Kayapós may well prefer to continue to roam the steppes and forests than to settle down. Enough that their children learn the ways of civilization. But the power of the Gospel is such that they can live a true if simple Christian life within the limits of their ancestral home.

Christians: Prof

IN the prayer "For all sorts and conditions of men," there is a petition for "all who profess and call themselves Christians." It should be noted at once, however, that this is exactly what the early believers did not do. They did not profess and call themselves Christians: it was a name given to them by others. "The disciples were called Christians first in Antioch." The names adopted among themselves were all descriptive of certain aspects of their holy allegiance to the Lord Jesus Christ. Thus, they adopted the name of *believers* because of their faith, *brethren* because of their love, *disciples* because of their willingness to learn, and *saints* because of their separation.

The name of *Christian* was given to them by others. They were living epistles, known and read of all men. They bore in their bodies the marks of the Lord Jesus. The name was necessary to describe and explain their peculiar position in the world. They were Christ's men, devoted to His Person, and loyal to His redeeming mission. The significant thing is that the onlookers in Antioch were compelled to associate them with Christ. Had they been secret disciples, this would have been impossible. It was because they were living witnesses, both by lip and by life, that it was inevitable that a label should be attached to them. In their case, the practice came first. It was the practice of professing disciples in the first century which made it necessary for a popular name to be given to them.

It may seem strange in these enlightened days, but the time has come when we should inquire what is a Christian?

THE word is used sometimes to differentiate certain men from the Jews, but the correct antithesis of Jew is not Christian, but Gentile. Then, again, a citizen of a nominally Christian country such as Great Britain is regarded as a Christian, although he may make no claims to such a distinction, and, indeed, be an agnostic. In a famous speech to City men, Sir William Harcourt declared that "We are all Socialists now." Similarly, it is thought that we are all Christians now. Do we not extol the virtues of the Golden Rule? Are we not committed to humanitarian principles of life? Do we not stand in the front rank as social reformers? Do we not pay lip service to the Sermon on the Mount? Surely, it may be argued, we are all Christians in these days?

ONCE more it may be pointed out that going to church is a Christian thing to do; but, in the light of the New Testament, it must be acknowledged that church attendance does not entitle any man to the name given to the disciples at Antioch.

What, then, is to be the Church's answer to the question, What is a Christian? Stated in a sentence, a Christian is a man who, humbly and thankfully, has accepted the Lord Jesus Christ as his Saviour and Lord, and who is pledged to follow Him to the uttermost part of the earth. Thus, there can be a wide gulf between professing and practising Christians. We have no doubt that there are many

or Practising?

Christians who are secret disciples. They have yielded themselves to the Lord Jesus Christ, but the tragedy is that, in far too many cases, they are neither professing nor practising Christians. The people with whom they work may be in complete ignorance of the great transaction that has taken place in their lives. On the other hand, we may profess and call ourselves Christians, and yet fail to practise the Holy Gospel we profess.

A STORY is told of Dr. Joseph Parker (it may be apocryphal) that on one occasion a young man consulted him, and explained that his employer desired to give him a gold watch for his faithful service in the business. The young man, apparently, was reluctant to accept such a gift because his employer was an agnostic. The story runs that Parker put his hand on the boy's shoulder, and said: "My boy, take it: if the man had been a Christian, he would not have given it to you." That story is designed to illustrate that there may be an enormous gulf between the profession of Christianity and the practice of Christian discipleship. In every realm of life there can be a gulf between the nominal and the real, and the realm of Christian profession and practice is not an exception.

THE truth we are considering becomes profoundly disturbing when it is remembered that the whole world could easily be evangelized in this generation if every professing Christian should put his profession into practice.

In this respect a New Testament Christian differs from every other form of profession. A man may be a qualified doctor or barrister, and yet not practise; but no man is entitled to the name of Christian whose practice does not match his profession. In other words, there is no such thing in the New Testament as a non-practising Christian. If he ceases to practise, he ceases to be a Christian. Indeed, it may be doubted if ever he was one.

THE present year of grace may well mark a turning point for the Christian Church. A hundred and fifty years ago, with the map of the world before him, William Carey found it impossible to be content with the nominal profession of the churches of his day. He summoned his fellow Christians to expect great things from God, and to attempt great things for Him. There are many Christian leaders in 1942 who feel that such a challenge must be repeated. The British people are ready for a nation-wide crusade summoning them to the feet of Christ. The nations of the world are in such a chaotic condition that only the saving and guiding power of Christ can be of any avail for the future.

What we have to do, therefore, is to mobilize the Christian forces, and in the strength of our unlimited resources in God make an attempt, on an unprecedented scale, to summon mankind to the Christian way of life, which is the way of surrender to Jesus Christ, and of unremitting service for Him on behalf of the world He died to redeem.

¶. *A fat chief; the Bush baker; a moonlight concert, and a "practising Christian."*

The Bush Native's Doctor

By Hugh L. Maclure

FROM a dilapidated little mud and tin building in the middle of a West African town a hideous wailing rends the air. On closer investigation it is found to proceed from the throats of about six adults and thirty mixed infants. Bravely but painfully they are attempting to sing the psalms appointed for the day. A rigidly Church of England form of service is being used: the Church of Africa has not yet been conceived in this town.

The service finishes, and the Medical Officer of the district leaves the building and wends his way through the dusty squalor to the little hospital. As he goes, black faces peer at him in amused curiosity, for whoever heard of a white man, other than a missionary, going to church? Perhaps he only goes to make "sanitary palaver"!

At the hospital, the only one in 3,000 square miles, a short service is held after church each week. The town baker (converted and trained by the previous Medical Officer, who was an ex-missionary) is an excellent interpreter, and, after reading a portion from his Mandinka New Testament, he translates while the doctor tells his listeners a little about the Saviour who came to save the whole wide world. The thin coating of Islam over the audience's paganism does nothing to reduce the eagerness with which each man grunts his approval as the story is told.

As yet the bush native has not been noticeably attracted by Anglicanism, but the same men delight to listen whenever the Gospel is told simply, and ask their friends who bring their food to them to wait also and hear "de doctah" tell them the "good news about God."

* * *

The yelling of a piccaninny, followed by a roar of laughter from the admiring audience, proclaims the fact that the last yaws injection has been given. The trek medical boxes are packed and the crowds disperse to the town, led by the corpulent and stately chief and about ten per cent. of his wives, each with a bottle, wrapped in a cloth, balanced on her head. The sun sinks behind the Yalunka hills; a flock of ghost-white egrets drifts homewards along the jungle edge, and from the Rest House kitchen the doctor's boy emerges, staggering under the weight of a bucket of bath-water too hot to carry on his head.

An hour later, under a brilliant moon, the crowd begins to return, slipping between the great stockade of cotton-trees surrounding the town, and chattering their way up the hill to the Rest House. A chiefdom messenger plants down a chair for the chief (who really needs two) and the people sit round him in a semi-circle: head-men in the middle, piccaninnies in the front, and goats, women and other riff-raff wherever they can.

The doctor asks the boulangi-player for a song, and the musician squats down, adjusting his jingling gauntlets with a determined glint in his eye. After a brief introduction he bursts forth into a wild

song in which he describes the speed at which the Germans can run (verse one), and the Italians (verses two to five).

At long last he stops exhausted, and briefly the doctor explains why he has invited the people to this gathering. The "singing" of the minstrel has by now doubled the crowd, and they listen in absolute silence while, for half-an-hour, the story of the Sower and the seed is discussed. Finally, the old chief speaks. "You tell us true words," he says, "and one day perhaps we shall have a missionary to tell us more, and to teach our children the Jesus way."

* * *

IT is the Moslem New Year's Eve. Throughout the day, fifteen labourers have been gathering dry wood at the foot of a great rock face, sheer for a thousand feet, and carrying it up to the top. Towards the evening the doctor arrives, hot and thirsty from the six-mile climb from the station, and together they all have a feast in the forest at the foot of the rock. Baboons bark indignantly in the distance at this unprovoked invasion of their territory.

As darkness falls they all scramble up the shoulder of the rock, assisted by a length of rope. On top, the wood has been stacked in a huge bonfire, and, in spite of the sweltering heat of the day, a strong gale is blowing and scattering the ashes of a dozen bush fires, visible all round, far below.

A smoky moon arrives on the scene as pre-arranged, and this is the signal for the fire to be lit. For three strenuous hours there is dancing and singing round the flames (Natives, like children, are most active on a full stomach). The doctor juggles, or tries to, during an interval, and later takes the part of second cervical vertebra in a snake dance. Someone's spare trousers perish in the flames, and someone else's old felt hat is blown into the next chiefdom. In fact, the evening is a success.

At about eleven p.m., their energies expended, the men sit down, and the doctor explains why he has spent such a strange evening with his sanitary gang. As they gaze into the glowing fire, meditatively refreshing themselves with kola nuts, he reminds them of some of their own beliefs about this very New Year's Eve. They believe that on this night God weighs each one of them in His balances: in order not to be found wanting had they not eaten as much as they could hold a few hours ago? They believe that, on the morrow, God will give them a new start with a new year in which to gain merit and a better reward in paradise.

From this it is but a step to tell the men a story which the Saviour told of a man who was weighed in the balance and found wanting, and yet was forgiven and was given, not only a feast which he did not deserve, but also a new robe, new shoes, a new ring on his finger and a restored position in his loving Father's family.

The band of mountaineers slept out that night, and came down at dawn next day. The Government's political purpose in lighting that beacon had been accomplished, the Moslems had celebrated their feast, the pagans had fed and danced to the full and, by all and every means the Gospel had been preached that some might be saved.

These three incidents may give a glimpse of some of the different opportunities for witness which a Christian in the Colonial Service may have. After only a tour in Africa one is certainly not qualified to write with authority on missionary problems, yet it is possible, to a certain extent, to visualize where opportunity and where difficulty lie. In the area where the above incidents occurred, the 3,000 square miles are totally unevangelized, and were virtually claimed by Islam a generation ago. A start is being made on the edge of the area by two men of the Christian and Missionary Alliance. At least one of the chiefs has asked for a missionary to be sent, but there is not one available.

A Christian Government official can do a certain amount, but he rarely stays in one place long enough to learn the language. The paramount need of the West Coast is for convinced witnessing native Christians and their wives ; the second is for more missionaries, both in and outside Government service.

Finally, may I remind those who are able to go that Government service is a fine missionary training school for those who are willing to look on it in that light ?

A NEW STRATEGY NEEDED

Excluding the Far East and South America, the vast proportion of foreign mission work has been carried on in the colonial territories of European and North American countries. These areas are now passing through a period of transition from a *laissez faire* policy to that of planned political, economic and social policies, which will profoundly affect the future of Christian missions. Wherever we look, we see the infant Christian Churches entering a *new age* which will call for revolutionary adjustments. The whole face of the mission field is being changed over-night, and the whole attitude of foreign missions will have to adjust itself to the most drastic changes. Are we preparing ourselves for this new world of Christian witness ? The method of evangelism, and character of contact with native peoples is undergoing a radical change. Only those who are thoroughly wide-awake to this new world will be able to make any worth-while contribution to the Church of the future. More than a revival is needed : a complete revolution is being demanded.

" NON-PROFESSIONAL " TESTIMONY

" It is impossible for clergy and ministers alone to preach the Gospel to the detached multitudes. If they are to be reached, it must be by lay witnesses. Their testimony is the more effective because it is not professional."

(Archbishop of Canterbury).

. . . . . .

" The gravity of the present world situation should be a challenge to our whole missionary outlook. On every side the old order of things is passing. The change of Governments, shortening of distances by modern communication, wireless, the cinema, mass-produced goods—all these things are creating among the backward nations of the earth a new sense of awareness . . .

" All these things are to the native the product of Christian civilization. Yet among those who further this penetration, who man the office of trading companies, and who sell their goods, how few are bearing effective Christian witness."

(Kenneth Grubb).

¶. *This is the first of a series of articles which we hope to publish on the religious situation in Europe, in the hope thereby to suggest an intelligent approach for a great religious forward movement in order to snatch victory out of apparent disaster.* (Editors.)

Religion in Continental Europe

By Alexander McLeish.

EXCLUDING Spain, only three European countries have not been involved in the present war, and in them life is far from normal. Of these Sweden is attached to the Lutheran Church, Switzerland to the Reformed Church and Portugal to the Roman Catholic Church.

Amid the disruption of political, economic and social life, the Churches of Europe to-day have to bear the full impact of the dark forces which surround them. The whole Church in Europe is in chains.

To understand the position of those Churches which owe their origin to the Reformation of the sixteenth century, it is important to know something of their religious environment.

For nine hundred years the Church in Europe has been a divided Church. In 1054 the Orthodox, or Eastern Church, separated from the Western or Roman Catholic Church, and Europe settled down under these two great Confessions. At that time, the latter covered four-fifths of Europe, and, for the succeeding five hundred years, continued to hold sway over Central and Western Europe, with the exception of such islands of resistance as were formed by the Waldenses, Albigenses and the Hussite Brethren. Following the rise, however, of the Lutheran and Reformed Churches after 1517, the European Church situation became steadily more complicated and the present character and strength of the various sections can only approximately be indicated here.

		%
Roman Catholic	162,262,245	36.0
Orthodox ...	88,322,345	19.6
Uniat ...	6,450,467	1.4
Lutheran ...	57,035,216	12.7
Reformed ...	13,170,287	3.0
Baptist ...	658,342	.15
Methodist ...	118,794	.03
Other 'Protestants'	4,745,908	1.0
Jews ...	9,415,346	2.1
Moslems ...	8,867,229	2.0
No profession	99,065,833	22.0
Total population	450,114,712	

The dominant fact is that the background of the situation in Central and Western Europe is the Roman Catholic Church, which has more than twice (37·4 per cent., compared with 17 per cent.) the membership of the Protestant Churches. Beneath a semblance of unity this great Church embraces a considerable variety of viewpoints, the most interesting example of which is the Uniat Churches of 6,500,000 members, following Orthodox rites, but owning allegiance to Rome, and forming a bridge between them. The Orthodox Churches in Russia and Eastern Europe are numerically somewhat stronger than the Pro-

Missions Abandoned

The decline generally in the number of ordained workers in **Western Canada** is causing a serious problem.

With material conditions showing some improvement it is most distressing that, with the spiritual side in danger of neglect, **Missions formerly active have had to be abandoned.**

Will you help the Church Overseas stand firm? It needs the help of the Church at home now more than ever!

Contributions gratefully acknowledged by the Secretary,

COLONIAL & CONTINENTAL CHURCH SOCIETY

at C.M.S. House, Salisbury Square, London, E.C.4

Cheques, postal orders, etc., should be made payable to the Society and crossed "Barclays Bank Ltd."

testant Churches, forming 19.6 per cent., as compared with 17 per cent. of the total population.

IT is surprising to find that the Protestant Churches form only seventeen per cent. of the population of the Continent, of which the Lutheran Church accounts for more than three-quarters. Further, these numbers are mainly census population figures and give little idea of the effective membership which is generally estimated at twenty per cent. or under. The Lutheran figures also include many Reformed Churches, which in Germany, Poland and Austria have united with Lutheran Churches, as well as many Free Churches, which in Scandinavian countries have never dissociated themselves from the national Churches.

The Reformed Church figures, which also include many population totals, amount to between one-sixth and one-fifth of Continental Protestants, or about three per cent. of the population.

Although the communicant membership of many of these Churches (especially of the Lutheran) is exceedingly small, their actual influence has been much greater than these numbers might indicate. Nevertheless, it is surprising that most writers on European affairs make practically no reference to the influence of the Protestant Churches. Only under the stress of Nazi persecution has their presence been discovered as a factor of great importance in the life of many European countries.

Missions from Churches in America and Great Britain have made relatively little impression and account for under one-fifth of one per cent. of the population. Baptist and Methodist Churches owe their origin partly to the influence of sailors and emigrants returning from America, and have received considerable financial help from Britain and America. Indigenous activity has been prominent in their origin and growth. The Anglican and Presbyterian Churches of Great Britain, particularly through their Chaplaincies, have sought to infuse new life into, and to promote Christian fellowship with, the Churches of Europe.

Under the heading " Other Protestants " are enumerated the pre-Reformation Churches, such as the Bohemian and Moravian Brethren, the Waldenses and others. There is also a large evangelical community in Russia, and many small groups and sects have been introduced or arisen from indigenous efforts with proselytizing intent. These amount, when added together, to one per cent. of the total population.

Looking at Europe as a whole, four divisions suggest themselves in trying to understand the situation, namely, those countries influenced by the Lutheran Reformation ; those influenced by the Swiss Reformation ; Orthodox countries, and Roman Catholic countries.

In the first group of thirteen countries (consisting of Czechoslovakia, Germany, Austria, the Scandinavian countries and Finland, Poland and the Baltic republics), Lutheranism embraces two-thirds of Germany and the whole of Scandinavia and Finland. In the others it followed mainly the German colonies. The Roman Catholic Church in these lands forms thirty per cent. of the popu-

lation as compared with the forty-one per cent. of the Protestant Churches. Yet in Czechoslovakia, Austria, Lithuania and Poland the Catholic Church forms the vast majority. In Scandinavia it is practically non-existent. The Orthodox Church, forming under four per cent., is strong in Poland only. Lutheranism in these lands is, therefore, the main Protestant group, there being only five million Reformed and other Protestants, mainly in Germany and Czechoslovakia.

THE second group of five countries (Switzerland, France, Hungary, Holland and Belgium) has been mainly influenced by the Swiss Reformation and has a stronger Roman Catholic background (38 per cent.) when compared with the first group, due to the great Catholic populations in France, Hungary and Belgium. The Reformed Churches form eleven per cent. of the population of these five lands, and Lutheran and other Protestants two-and-a-half per cent. Protestantism, therefore, is relatively only one-third as strong here as in the Lutheran group of countries. This is an important fact to note.

In the third group of seven countries (Russia, Rumania, Yugoslavia, Bulgaria, Greece, Albania and Turkey-in-Europe) the Orthodox Church forms fifty-five per cent. of the population, five per cent. of which is Moslem. The Protestant communities are little more than one per cent., of which half (820,000) is Reformed and about one-third is Lutheran.

In the fourth group (Italy, Spain, Portugal and eight smaller areas) Roman Catholics comprise eighty-four per cent. of the population. The Orthodox and Protestant communities here are each one-seventh of one per cent. of the total population of seventy-seven millions, showing how strongly these countries have resisted all incursions from the outside.

The position of the main Church groups becomes clearer as we study this distribution, but there are two other communities which are of importance in understanding the present-day religious situation, namely, the Jews and the Moslems, each forming about two per cent. of the population.

The Jews, though reduced in number through persecution and emigration in recent years, are still one of the most significant factors, directly and indirectly, in the religious situation. Fully two-thirds are found in Russia and Poland (6,320,000). Professor Latourette quotes authorities to show that during the nineteenth century 74,500 Jews were converted by the Orthodox Church, 61,000 by the Protestant Churches and 55,300 by the Roman Catholic. This process has continued, but the total number so affected is small compared with the 9,500,000 in Europe. Over twenty-five Protestant societies and 150 missionaries were at work among them at the outbreak of the present war.

The most momentous fact in this connection is the recent growth of anti-Semitism, or more correctly anti-Judaism. The treatment of the Jew has always been the crucial test of the Christian spirit of Europe. Anti-Judaism has been the spearhead of every attack on the Christian Church and what it stands for. The nemesis of

spiritual bankruptcy has always followed outbursts of anti-Judaism, and, in a deep sense, the treatment of this unassimilated community in European society has been the touchstone of its real progress. No society in which the Jew is present can settle down to self-centred isolation ; it is being continually challenged to face its obligations as a part of a world-wide community. In many ways it is true that the presence of the Jew has prevented Europe from stagnation. In any picture, therefore, of the Church in Europe its relationship to the Jew is of profound importance.

With regard to the Moslems also, Europe is presented with a challenge, this time mainly from the outside. The early extension of Moslem conquests across North Africa reached Morocco in the eighth century and carried the Moors into the Iberian Peninsula and France. After the battle of Tours they were quickly driven back across the Pyrenees, but for 800 years they retained a footing in Spain. When finally defeated at Granada by Ferdinand and Isabella, those "Moriscos," as they were called, who were not converted by the Roman Catholic Church were deported to North Africa. Although no Moslem population remains in Spain, their influence on Spanish history has been great.

In Eastern Europe the Ottoman Turks were prevented from invading Europe till the fifteenth century, when they established their rule over the lands of the Orthodox Churches and threatened for 300 years to break in upon the area of the Western Church. Hungary was overrun and Vienna was twice besieged. The former was only liberated from Moslem rule about 200 years after the Reformation. Northwards, Islam spread into the south-eastern regions of Russia, where to-day live half the Moslem population of Europe. The remainder are found in the five Balkan lands and in European Turkey.

APART from the presence of nearly nine million Moslems within Europe, beyond its borders Islam forms a great semi-circle, extending from the Urals to the Strait of Gibraltar, cutting off Europe on the landward side from the rest of the world. This has had far-reaching results on European Christianity. It is unquestionable that their proximity to Europe greatly affected its relations with non-Christian peoples, and delayed the inauguration of the world mission of the Christian Church by creating a hostile attitude to the outside world.

Between Islam and Christianity there has been recently no great movement of population and the extensive efforts of the Russian Orthodox Church to reach the Tartars, which was often difficult to distinguish from a policy of Russification, has made no great progress. Moslems in European Russia, who in 1897 numbered 3,500,000, would appear to have increased to 4,500,000 in 1938. This may, however, be largely due to better enumeration and to the high birth-rate.

It is interesting to note that there are probably still 400,000 pagans in Russia as well as a considerable number of Kalmyk Buddhists. The nomadic Lapps have long been a missionary field for the Scandinavian Churches.

AFTER the turmoil of fratricidal religious strife and bitter persecution following the Reformation, the great Churches of Europe settled down to what, during the last 150 years, has been a state of religious stalemate. All have pursued a proselytizing policy wherever possible and have made slight gains at the expense of each other, but relatively their position has not greatly altered. Since the first world war there have been considerable movements away from Rome in Czechoslovakia, Poland and Austria. The growth of the Roman Catholic Church in Holland from 350,000 in 1800, to 3,000,000 in 1939, is mainly attributable to addition of territory in the south, mixed marriages and a high birth-rate. Further advances were made in the Balkans. For the vast majority, however, attachment to the various Churches was determined by place of birth rather than by conscious religious conviction.

The chief fact to be reckoned with is that there has been a steady drift to nominal Christianity, to complete indifference, or to violent antagonism to all Churches. This movement away from the Church, which, till the first world war might have been described as a tendency, has to-day become a torrent which threatens to engulf all organized Church life in Europe.

It would be presumptuous to attempt here to answer the question how far Europe is Christian, but if the growing body of nominal Christians in all Churches be added to the 22 per cent. recorded as making no religious profession, a formidable total is reached. Christianity to-day is sincerely professed by a minority with its back to the wall, and it is a matter of thankfulness that the line drawn between Christian and non-Christian is clearer than it has been for long, and the intensity of Christian faith and zeal has been increasing. We doubt not that the Church which is being tried as by fire will emerge purified. Meanwhile, it has to be asked how the present position can be retrieved and victory snatched out of apparent disaster. The Church is called to work and pray that Europe may not have to pass through another dark age.

A BRIDGE OF HOPE

THE Student Christian Movement forms an important contact between the youth of the nations. In the Netherlands Indies, the latest news we had was that the movement was growing. Sweden pays tribute to the need of the work of the Student Christian Movement. The Danish group is occupied with questions of relations with nationalism, but carries on the usual activities. The Norwegian movement carries on under great difficulties, but reports a good year, and that most of its activities are continuing. Student relief is given widely by the three funds in China, Europe and America.

¶ *An assessment of present-day needs by one who is known throughout the world as the "Empire Evangelist."*

The Choice Before The Empire

By Lionel B. Fletcher

AFTER twelve months in Australia, and before starting out on the big programme of winter's work which lies ahead of me, I think it may interest friends to know exactly how we have fared since leaving the old country.

We sailed from England just as the big bombings were beginning, and were actually staying in Mildmay Conference House when, on several nights, more than once warnings pealed out and some of the vicious attacks took place.

Our adventures still persisted when we joined the big vessel which was about to sail for New Zealand. We had 250 children on board, either with their parents or guardians, going to New Zealand, and I had promised to help with them to a certain extent. The passenger list was full, and after boarding the vessel we drew out into the stream: that night the nearby city was attacked by bombers. Evidently they were trying to find the shipping in the river, and in the docks, but they did not succeed. From the vessel we could see attacking 'planes, and hear the roar of the falling bombs and the anti-aircraft fire.

Next morning we sailed and joined a big convoy, and all went well for twenty-four hours. The sight of our protecting 'planes circling round us now and again, and the destroyers nearby, gave us great courage and cause for thanksgiving. That night we were attacked by U-boats, and we afterwards discovered that four ships were either damaged or sunk: two on our port and two on our starboard side. We were the largest and most important vessel in the convoy and we were loaded with a valuable cargo. There is no doubt that the enemy was trying to get us, but each time the torpedo went under our stern and missed us, or did not reach us. Our Commander, with great initiative and daring, dashed away into the darkness and we got away from the convoy, and eventually from danger.

FOR at least ten days we were not allowed to undress; we had to have our lifebelts handy, and immediately drop what we were doing to attend any drills. A group of the male passengers, including myself, having volunteered for duty at the request of the Chief Officer, went on duty every day and night in various capacities. My old-time experience at sea now stood me in good stead, and I was just a boy again, tramping the decks in the total darkness.

When we reached the Pacific, we thought all danger was passed, only to discover our great mistake. There were raiders at work, and the discipline and restrictions remained just as strict as ever, until we saw the snow-capped mountains of the South Island of New Zealand popping up as the sun rose one morning, turning them pink. It was one of the most beautiful sights I have ever seen, and certainly one of the most welcome.

After ministering for five months in my old church in Auckland, I left

Vision!

Our Lord looked out on 5,000 men and was moved with compassion, seeing them as sheep having no shepherd, and said to His disciples, "Give ye them to eat."

AS we look out on hundreds of thousands of uniformed men and women, what do we see? A mighty military force or the greatest opportunity we have ever had of taking the "bread of life" to the flower of our nation?

Where there is no vision the people perish, but where there is Holy Spirit enlightened vision, multitudes may be won for Christ.

Our 170 Readers in barrack and camps, and our 20 Rest Rooms in strategic centres, while greatly blessed of God, enable us to seize only a few of the many opportunities, of carrying a positive soul-saving message, to our Army and Air Force.

Will you join the growing band of Christian men and women who are praying and giving to make our Gospel work more effective and widespread while the opportunity lasts, for we must work the works of Him that sent us while it is day, for the night cometh when no man can work.

Gifts should be sent to The Hon. Gen. Secretary, A.S.R. & S.A.C.A., 35, Catherine Place, Westminster, London, S.W.1.

The ARMY SCRIPTURE READERS AND SOLDIERS' & AIRMEN'S CHRISTIAN ASSOCIATION

for Sydney. I had not been in Sydney for ten years, and I could not help seeing at once the tremendous contrast between then and now, and especially between Sydney now and as I had seen it on a previous visit in 1920. The awful apostasy which has swept the world seemed to be doing its blighting work in this fair land. I could feel it in the atmosphere, I could see it in the people, and I was horrified to see it in the drunkenness which was so evident everywhere I went. It so reacted on me that I had at once publicly to draw attention to the dreadful licence and insobriety among the young people in the streets and everywhere I went.

OF course, I realized that the reaction to the war had something to do with it, but I also realized that it was the reaping of the whirlwind through the sowing of the wind during these past years. The slackening of parental control, the breaking down of family life, the ultra-modernistic attitude towards religion, and the incoming of a blatant rationalism and materialism had done their deadly work, with the result that morals had degenerated and the evidence of sin was such as I had never seen in my native land before. I am only saying what I have had to say from the pulpits wherever I have been, and I am only thankful to God that now the whole country has been awakened by the newspapers, and that the Government is limiting the sale of drink and lessening the quantity that is to be brewed. But the thing that is required is a mighty revival, of the truest, deepest kind.

What has given me unbounded joy is that in the midst of this apparent irreligion there is a faithful remnant, and wherever I have gone, without exception, I have found a magnificent group of young men and young women of the finest type, who have stood out against the popular trend.

MY first experience was at a large house-party on the Blue Mountains during the Easter of 1941. We filled a large private hotel and came into most intimate contact with each other. I was given the chief place as the speaker for the series of gatherings. I have never seen a better gathering of magnificent young people in any part of the world—radiant with happiness, with an utter absence of pietistic smugness, healthy tennis players, enthusiastic hikers, glorious singers, filling the house with music, and yet deeply spiritual. Many of them were already advancing in University and College preparation for the ministry and the mission-field ; a great number were in responsible business positions ; one of the leaders was a Cabinet Minister, and several others quite distinguished in the business and professional life of the country. There was a group drawn from all parts and from every State, and it was really a Young People's Convention.

I have never spent a happier time in any Convention or house-party anywhere in the world, and I began to realize that if there were many groups such as these, then something was going to happen in the religious life of Australia.

Then I had to plunge into my campaigns, beginning at Newcastle, working back to Sydney, and continuing there for six months.

I soon discovered that at every place to which I went, there was a group similar to the one I had seen in the house-party—some stronger, some weaker, but there they were, doing the stewarding, publicity work, helping in the Enquiry Room, ready to do anything or nothing, so long as the work was forwarded. I then began to realize that there was great hope of spiritual blessings, and we were not disappointed.

SOME of these are appointed to go as "Campaigners for Christ," and some of their leaders went up to Malaya and Port Darwin and several danger-centres: they came through great trials and had wonderful triumphs. It is thrilling to hear from them their story and to know how God used them to bring material comfort and spiritual aid to thousands of men.

I went to Melbourne at the request of the Campaigners, and, in the great City Hall, on a pouring wet, cold night, made an appeal and had the joy of seeing a collection of £1,100 towards their work. In that Melbourne City Hall I sensed a fire of revival that I did not feel anywhere else to the same extent. Since then I have been assured that there is an expectancy and an atmosphere which I am hoping and praying will end in a great spiritual blessing.

Christian people all over Australia are longing for the turn of the spiritual tide, and I have been inundated with invitations from all the States to conduct Campaigns. The most that one man can do in a year is not a great deal, but, guided I believe by God's Spirit, I am beginning this winter (which extends, of course, over the English summer) by going north, nearer to apparent danger every day I travel. I expect to be four months away from home, working in the north of New South Wales, and then in Queensland. I was to have gone to West Australia, but that has now been put off for twelve months, and the time is going to be taken up in some of the larger country centres where there are evacuees, and there will be opportunities of influencing military camps.

Looking back over the past year, it is very wonderful to see some outstanding happenings. In the City of Sydney, during the opening Campaigns in the Assembly Hall (which, with a second hall in the same building, gave us accommodation for over 3,000 people) one family came into great spiritual blessing. In the midst of the Campaign was the twenty-first birthday of one of the daughters, and great arrangements had been made for a big party to celebrate the event. On that day we were having two meetings in the Assembly Hall, and the young convert decided that she would transfer her party from her home to the basement hall of the Assembly building. Between the afternoon and evening meetings the banquet was held right on the premises, and the young lady at her twenty-first birthday, made her confession of Christ to her friends and invited them all to come with her to the evening meeting. It was a most unique happening, which I shall never forget.

At one centre, the people startled me in the preliminary prayer-meetings each evening. They almost demanded from God that some outstanding people in their

town should be converted, so that the people of the whole borough might be stabbed awake. I am going to be quite honest when I say that I was rather sorry that they had prayed that prayer. I had the dread that there would not be quite the literal answer they anticipated. That merely proved their child-like faith to be greater than mine. One night there came boldly to the front one of the most popular Aldermen : he stood in front of this crowd, which packed the picture palace, holding me by the hand, and confessing Christ.

Just as the meeting closed, up dashed a man and, to his disgust, saw that the people were leaving the building. One of the chief stewards asked him what was the matter, and he said that he had been at his Lodge meeting, and he intended coming forward on that night, which would be his last public opportunity, to make his profession. The steward said to him : " But you are already known as a Christian." His reply was : " Yes, and a lot of people know that I have not been living the life of a Christian, and I wanted them to see me making a public confession of repentance and restoration ; and now they are leaving the meeting."

My friend, the steward, seeing the Regalia bag in his hand, made the original suggestion that he should take out his Regalia, put it on and walk through the crowd to me. He is a very tall man, and he immediately acted on the advice given. The effect was electrical. To see him pushing his way through that moving crowd, with his Regalia on, made some people think he had gone mad ; it caused everyone to start questioning, and then the news got round that he was making this public confession of Christ.

THAT same night, when the Baptist minister, who was the secretary for the Campaign, was paying the Lessee of the theatre the rent money for the period of the mission, he found that the Lessee had been sitting in the projection box every night, seeing and not being seen, and hearing everything that was going on. There ensued a conversation, the result of which was that he knelt down in his office and accepted and confessed Christ. The next week he cancelled the lease of the picture theatre, as he felt that he could not go on with it, and I can assure you that the joy of his wife was something beyond description.

These three outstanding cases thrilled the whole district, and brought great glory to the name of our God.

Just one more thing which may help other evangelists. One Campaign, which was thought beforehand to give promise of being the best, turned out to be a dreadful, heart-breaking experience. Everything went wrong ; the only available hall was a dreadful place. The war-work that was being done in the town made it impossible for the vast majority of the adults to attend. The weather was the most bitterly cold that had been known for years, and there was no warmth in the auditorium. But in the midst of the hardness there was one soft spot. The Church of England clergyman, with deep devotion, had thoroughly prepared his young people, and had caused his church people to surround the Campaign with prayer. The result

was that nearly every young man and young woman in his church professed conversion. I think I am right in saying that he received eighty-five per cent. of the decision cards when the Mission concluded.

I am more than ever convinced that there is before the Empire a choice of chaos or Christ. During the summer, some parts of which were unpleasantly hot, I have been occupying the pulpits of the two largest churches in Sydney, one the Presbyterian and the other Congregational, and have come into touch with people from all over the world who have come to speak to me at these churches. I have also been broadcasting every fortnight, and have come into touch with a large body of unseen listeners scattered all over the country. I realize, more than I ever could in any other way, the mass of professing Christians who have been needing a renewal of blessing and a time of refreshing: and also the great mass of Christians who are really praying for the incoming of special spiritual blessings for the whole country. This has given me great happiness and hope.

My future plans have to be ordered by the condition of the war, but it seems likely that presently I shall be going more into the Soldiers' Camps than I have been able to do so far, and that next year I shall be for several months in the city of Melbourne and the State of Victoria. But, wherever I am, I need the prayers of all at Mildmay and connected with that great centre, who are interested in my work. Through them I hope many others will be brought into spiritual touch and be behind all that I am striving to do.

May God be with you all in the dear old land in these days of grave anxiety, and yet of firm, devoted, consecrated purpose.

SIGNIFICANT MOVEMENTS IN INDIA

REVIVALS are still reported from various parts of India. Often they are associated with the work of Mr. Bakht Singh, the evangelist, who has been so greatly used. Generally, his effective meetings are *melas*, or large meetings with Christians of all denominations. Such words as these show the circumstances: "When the spirit of rejoicing broke upon us, the Presbyterian and the Methodist pastors led us in singing a Salvation Army hymn. Time passed unheeded. No one moved. Everyone was in dead earnest. There was no leader needed: nor could anyone stop the mighty breaking up of the depths of human nature. Many groups remained in prayer all night, only dispersing in the morning."

Vital issues often hang on the infinitesimal: the chance of a moment, the laxity of a second.

(John Hunter).

The promotion of a Community held together by the strongest of bonds.

The Friendly Approach to India

By Hilary Wilson

BENEATH the tides of feeling and political stress in India to-day there is at work a force which, in days to come, may matter more than present-day issues of war and policy. It is as though the parched and cracking surfaces of the sub-continent are being laced together with new strands of confidence and common loyalty. While appearances show growing cleavages between Hindu and Moslem, Indian and European, class and class, a clearer insight sees that new links, though few and slender, are living and growing like tree roots that bind the soil on the hillside.

India is rightly proud of her cultural heritage, and not easily to be persuaded that anything new or foreign is more desirable than what her sages have long known and trusted. India has her pressing problems, but she has no relish for seeing her troubles exposed, nor much faith in others' proposed remedies. The counterpart of the patient peasant, whose unmurmuring endurance of misfortune is often attributed to fatalism, is the scepticism of the man of culture who sees no hope of better things on any side.

To break the crust of mental habit, to overcome the resistance of suspicion and inertia, to make a tactful approach to the hearts of the people of India is to-day one of the crying needs of the world.

Not long ago there was a serious outbreak of communal rioting between the Hindus and Moslems in a frontier town. The police did their best to stop it, but the usual tale of isolated cases of stabbing and the usual crop of wild rumours persisted. Suddenly, on all sides, there appeared supplies of small leaflets, signed by a well-known Hindu politician, a Moslem communal leader, and a Christian schoolmaster, appealing to everyone to keep the peace. These men had travelled from the town where they lived to the scene of the trouble, and after some patient work they succeeded in restoring peace. What lay behind the friendship of these men may be told from the point of view of one of them.

DOWN in his small house in the bazaar, the Indian doctor considered the visit which he had just paid to the home of L., the high British official. A social call of that sort was entirely contrary to his custom. In his early days he had had more than he wished of official life. Entering the Indian Medical Service, he had once looked forward to climbing the ladder of promotion, but the necessity of working under uncongenial chiefs had been so distasteful to him that he had resigned.

His private practice in the town had grown, and the people had taken him to their hearts. Though he belonged to another province, they had elected him to their Provincial Legislative Assembly. He had become a leading radical member of the Congress party, which, at this time, was in office. It was strange that he should have been persuaded by an English tea-planter, a friend of his nephew, to

Please remember the

L.M.S.

In your Will

A Legacy to the London Missionary Society forwards the proclamation of the Gospel and the building of Christ's world-wide Church.

A bequest form will be found in the Annual Report or will be sent by the Home Secretary, 42, Broadway, S.W. 1

THE

MILDMAY MEMORIAL HOSPITAL

NEWINGTON GREEN ROAD, N.1

This Christian Hospital accommodates men, women and children. General Ward fees according to patients' means. H.S.A. and H.S.F. vouchers accepted.

Private Wards:—

Medical and Surgical
4 gns. per week.

Maternity
3 gns. to 6 gns. per week.

This Hospital is entirely supported by voluntary contributions. Owing to these sad days, our income is down and expenditure up. Will you help us ?

OUR LORD'S COMMAND

"Heal the sick . . . . and say unto them, The Kingdom of God is come nigh unto you."

VITAL BOOKS

NEW GUINEA NEWS!

Edited by NORMAN GOODALL

Here is a book of communiqués from the front line of the Christian Church in the island which figures so frequently in Pacific bulletins to-day. The news is of heroism and modern methods of attack upon the salients of paganism.

9d. Postage 1d.

THE CHURCH AWAKES!

E. A. PAYNE

This important book tells the whole story of the missionary enterprise from the beginnings down to the present date, leaving the present generation with as great a challenge in days of dire peril as faced our forefathers in an equally troubled age. It epitomises the outpouring of the Gospel from our churches to a needy world during the last century and a half.

2s. 6d. Postage 3d.

WORLD ISSUES!

The first four titles in this new series met with a most encouraging reception. Four new titles are now added. Every booklet deals with a vital question. Equally suitable for personal reading or group discussion.

5. **Continental Christianity in War-Time** William Paton
6. **Pacific Outposts** Norman Goodall
7. **Our Neighbours the Jews** Robert Smith
8. **What About India ?** Kathleen Bliss

Already Issued

1. *Towards a New Order* *Cecil Northcott*
2. *New Life in China* *W. Galbraith*
3. *Copper in Africa* *T. Cocker Brown*
4. *With Chinese Communists* *Prof. Lautenschlager*

Each 3d. net. Postage 1d.

THE LIVINGSTONE PRESS

42, Broadway, London, S.W.1

pay a visit to L. Out of curiosity, the doctor had paid the visit and had returned wondering. Of the friendliness of his welcome there could be no doubt.

The bungalow was frequented by one or two gentlemen of the town who were on terms of real friendship with L. There was K., for example, the Parsee merchant, an influential person, who had in his hands many confidential affairs of the Afghan Government. He had lost his wife just after he had built that beautiful new home of his, and he had felt that there was nothing left to live for. Then L. had called in to express sympathy in such a way that K. had determined that he must see him again. He now said that he owed a new peace and a new outlook upon life to his friendship with L. The little doctor considered all this, and wondered what his political friends would make of his new association.

The doctor's aged car, with its wheezing bulb horn, was soon often to be seen in the compound of the bungalow of the Indian Civil Service official, L. The circle grew to include a fire-eating Hindu communalist, his Moslem opposite number, the senior member of the local Bar, and the Brigadier from the Cantonment. A more diverse company it would be hard to find. But the doctor found that each had something to offer and much to learn. Men of different faiths, or of none, they did not try to reach a compromise or harmony of doctrines : they agreed to try to know and do the will of God.

At one time, in the Legislative Assembly there was a serious split in the Government party. The doctor headed one faction. At a meeting of the party, the Premier asked him whether he had sought God's guidance about his part in the dispute. The doctor acknowledged the thrust, and, in the next interval, he sought out the leader whom he had opposed and had a talk with him which settled the whole issue.

It was not always easy-going for the doctor. He found life on this level exacting and costly, but, looking back four years later, he was more than ever sure that God alone knew the answer to his country's problems, and that only through a growing community of men, linked in common submission to the will of God, could the foundations of a strong, united nation be built.

EVERY country has the problem of anti-social elements, against which society is forced to organize for self-protection; burglar, gangster, brigand, dacoit—in varying forms all over the world, a similar human type is found. In India, there are whole tribes which live by crime. If trouble is taken to enquire, it may be found that, in former ages, they had other occupations : then changed conditions threw them out of employment, and they took to systematic crime. One tribe robs by day, another burgles by night ; one consists of coiners, another specializes in slitting and pillaging the bundles of sleeping travellers in trains and buses. In one of these tribes a young man could only win a wife for himself when he had proved his competence by relieving a sleeping woman of her ornaments and bangles.

I wish you could meet Chellappa. He is a young man of few words and a bright face, who lives in an industrial town in western India,

in a settlement of these criminal tribes who, many years ago, were rounded up by the Government and settled there. Chellappa belongs to a tribe which had sufficiently proved its good behaviour to be permitted to live in the lines of small huts outside the wire enclosure. Unsatisfactory tribes are still confined behind the police-guarded, barbed-wire fence.

CHELLAPPA had tired of living in the tribe, a suspect and despised community. One day, he and a friend went to talk to the Superintendent of the Settlement, a missionary. The latter seemed pleased that they had come to tell him of their dissatisfaction Then he began to tell them of his own conversion. As he talked the gap between the English missionary, in his white clothes and neat bungalow, and these poor young men, with their criminal antecedents, seemed to disappear, and they began to feel that they were all men in need of God's love and help. The Superintendent suggested that they should join together in prayer and ask God to tell each of them what they should do.

The thought came to Chellappa as they waited upon God that he and his friend should start a *sangha* (society) within the tribe for the purpose of reforming themselves and the community. It was a bold venture, and it had a very mixed reception. The senior members of the tribe thought the idea absurd and wrongheaded. They tried, by ridicule and direct opposition, to frustrate it. But they could not. Soon, most of the young men in the tribe were to be found crowded into the little hut in which they held their meetings. Together they adopted the practice of waiting upon God, and they would tell each other the results of practising this new obedience in their daily lives.

Many strange things were reported. Soon it came to be realized generally that life in the tribe was becoming a great deal more congenial. Family quarrels were healed ; petty theft ceased ; relations between the tribe and other tribes began to improve. The elders were gradually won over. Finally, there came a day when the *sangha* gave an entertainment to the Superintendent and his friends. An old man of the Settlement summed up what had happened to him as follows : " I have lived in the Settlement for over twenty years. All that time I used to steal, but I only had four annas at the end ; I used to drink, but still I was thirsty ; I used to beat my wife, but she did not improve. In the last year I have stopped stealing and saved twenty rupees ; I have stopped drinking, and I am no more thirsty ; I have stopped beating my wife and already she's much better."

These men, who have learnt to pray, recognize His Spirit. The Parsee merchant already mentioned daily reads his New Testament. In fact, the Bible is going into many homes that are not yet known as Christian. Where exhortation and advice are resented, a willingness to seek God's will, as revealed in His Word, opens a new approach to the truth and promotes a community founded upon the strongest bond of all, Christian brotherhood.

¶ *What saved England from a revolution.*

Britain's Greatest Need

By Alan G. Hayward

ONE of the outstanding events of modern times has been the augmentation of man's powers. Telescopes and microscopes have increased the powers of our eyes ; wireless has enabled the weakest voice to reverberate round the world ; electricity and petrol have enhanced the speed of our feet more than the seven-leagued boots of ancient fable. Modern explosives have given our fists a terrific range and power, whilst aeroplanes have enabled us to increase both our high jump and our long jump from a matter of yards to miles. Never had man such a stupendous addition to his powers. Never has the world we live in seemed so small.

The tragedy is that what might have been a tremendous blessing has so largely become a curse. Our words are no wiser to-day, when we can shout them round the world, than when our voices could carry only a hundred yards. Our journeys, when we can cross a continent in the time it used to take to traverse a town, are inspired with no greater sympathies and little better understanding. There is still the same selfish spirit behind these titanic fists which science has created.

That is our position to-day. It is not enough to say that our present troubles are but the birth-pangs of a new era. The truth lies deeper. We are living in times when the principles by which men and nations have been building are being judged at the Bar of God. They are out in the open operating on a world scale. Materialism is there, the policy of regarding man as only a body (the modern youth movements are but a present-day example). Nationalism is there, the worship of blood and breed, of flag and State, as the highest object of man's devotion.

These things are not new. They had their counterpart in the eighteenth century, and the conditions that prevailed then, as depicted by competent historians, were as dark and as complex as those that confront us to-day. The solution then was the Evangelical Revival. That was God's answer to the blatant infidelity and flagrant immorality of the age. The figure of the dapper little Oxford don, preaching in the fields and market places, aroused both the ridicule and the violence of the mob, but the Gospel he proclaimed saved England from a revolution, similar to that which deluged France with blood.

What Britain needs to-day is a revival of real religion. Faith in Christ is a philosophy that cannot be outrun by any generation. The Gospel of Christ is good news which cannot be endangered by any scientific discovery or invention. So long as sin endures, the world will need a Saviour. We know this. We have proved it ourselves and seen it proved in a myriad other lives. Britain—the world—never needed Christ more than it needs Him now. It is a lost world. The only answer lies in a genuine and widespread revival of spiritual religion. Therein lies the stability of all good govern-

A Strange Trek

THREE thousand Qazaq tribesmen from the Altai (Gold) mountains recently passed through the C.A.M. Mission Station at Kargil. Driven by war from their distant homes in Central Asia they heard the message of "Peace through the blood of His Cross." At last the Ousbek Gospels, prepared long ago, were needed!

"The missionaries of the C.A.M. now have a unique opportunity," says Miss Mildred Cable in *World Dominion* "to reach with the Gospel people who have lived many, many months' journey away from them."

This new Challenge calls for fresh courage, vision, and, above all, prayer. Will you help us to take it up?

CENTRAL ASIAN MISSION

47, VICTORIA STREET, LONDON, S.W.1

Director: **Rev. ERNEST E. GRIMWOOD.** *Hon. Treas.:* **Brig. Gen. H. BIDDULPH, C.B., C.M.G., D.S.O.**

100 Years of Medical Service

The Edinburgh Medical Missionary Society

founded in 1841 still carries on its work of (1) Training students as fully qualified Medical Missionaries: over 300 have been helped to go out under the different Missionary Societies.

55 to the London Missionary Society; 36 to the Church Missionary Society; 69 to the Church of Scotland (32 of these formerly United Free Church of Scotland); 19 to the English Presbyterian Church; 19 to the Baptist Missionary Society; 18 to the Methodist Missionary Society; 9 to the Irish Presbyterian Church; 6 to the China Inland Mission; 13 to the E.M.M.S.; and 68 to various others. The number of students at present in training is 23.

(2) Runs a Home Mission in Edinburgh where these students work: and (3) Maintains a Hospital in Nazareth and Damascus. **Will you help to send Ambassadors of Love and Peace throughout this troubled world?**

Office: **56, George Square, Edinburgh, 8**

ment and the hope of every effective reform.

Everywhere the Churches are being challenged and we must answer the challenge with a consuming zeal for the evangel. We shall have to adopt a new technique. Every legitimate method must be used. "Mass" evangelism has not yet outrun its usefulness as is evidenced by the successful campaigns of such outstanding leaders as Mr. A. Lindsay Glegg. Mass political demonstrations still draw the crowds, and the Christian Gospel has yet an attractive power that will draw all men unto it.

Youth must have a central place in our planning. There seems little doubt that after the war the Government will bring into operation a scheme for training adolescent youth. The Board of Education has stated that "the overriding purpose is building of character . . . this implies the developing of the whole personality of boys and girls to enable them to take their places as full members of a free community." If the Christian Church will learn to speak with one voice, and show itself both capable and ready to co-operate with the Government, there seems little doubt that this will be its great opportunity to win youth for the splendid adventure of Christian living. But we shall have to re-think our Christianity in the light of modern needs. It must be clothed in language natural to the present generation and not wrapped in the bonds of a dead terminology.

To bridge the gap between the Church and the "man in the street" a modern approach will have to be made. Non-ecclesiastic buildings will have to be used far more widely than hitherto, and hotel squashes have already proved their worth. Religious films will have a big part to play, whilst "New Order" exhibitions may reach an entirely different type.

The old style "cottage" meetings can be revitalized, and homes opened for neighbourly meetings of a character which would attract those who would not go to any formal gathering, whilst the popular wireless feature "The Brains Trust" is an idea which can be well adapted to answer the problems that hinder many in their approach to Christianity.

Perhaps most important of all, we must take the Gospel to where the people are, rather than expect the people to come to hear the Gospel. Special methods will have to be devised to approach business and professional men, whilst in the factories themselves the responsibility will rest with the individual Christian. Communism has spread by the creating of "cells" in the places where men work. Christianity will spread far more quickly in our workshops and business houses by personal witness than in church buildings where we reach so few of those who stand most in need of the Gospel message.

In going back to the story of the growth of the Christian Church in its earliest history, we find that the Gospel was spread by the slave whispering to the slave, the baker telling the tanner and the merchant speaking to the sailor. Religion can only be propagated successfully when Andrew brings Peter and

(*Continued on page* 310)

¶ *A true Story from a Concentration Camp.*

A Prisoner's Reprieve

By Josef Geta

FOR days the sky had been full of rain-clouds, as it was to-day: yes, to-day, exactly as it was three years ago. I shall never forget that day in June! Chains were broken which, twenty-four hours earlier, had seemed unbreakable. I was free—as far as anyone in National Socialist Germany could be called free. I remember that day as if it were yesterday, and each year when the day comes round, it seems again like a fairy-tale.

"Advance for the roll-call!" bawled the warder. "Left, right, left, right!" rang out from all sides in the Concentration Camp. Promptly, at five oclock in the morning, 15,000 prisoners stood ready for the roll-call. Ten "Block leaders" counted the separate blocks, and at twenty minutes past five the loudspeaker started.

"Caps off, eyes right!" The Commander of the Camp was informed of the number of prisoners. "Eyes front, caps on! Straighten up there!" "What are those Jewish paws doing on your heads?" bawled "Jonny," the second-in-command, through the loudspeaker.

A frozen stillness reigned over the square, and 15,000 prisoners were all thinking the same thing: "What is coming now?" The Oberscharfuhrer broke the silence. "The following prisoners will go immediately to Post 2." These were to be freed. Again, the same question flashes through 15,000 minds: "Shall I be among them?"

My own thoughts were interrupted by the repeated announcement: "A. B., 3693, born 12:4:'14, Place of birth." The warder of the block in front of me shouts: "Close your ranks!" So the lucky one must have come from there.

"C. D., 4231, born 3:6:'13, Place of birth." Everyone cranes his neck for a glimpse of him. A minute or two pass, and the announcement is repeated, with an added: "Where is the idiot?" Suddenly, he comes out of a corner, quite breathless, and even before he reaches Post 2, the Scharfuhrer calls out: "Stand here Josef Geta 2346, born 13:7:'17, Place of birth."

I can't believe my ears, but in a flash my mind seems to shout: "I . . . I shall be freed!" I had become so used to seeing my friends going. As one in a trance I whisper: "Karl, take my bread-bag, there is still some bread and syrup in it, and under my bed there are a pair of slippers: may they bring you luck!" Those were the last words I spoke to my companions in sorrow.

More and more names were being called out, but I didn't hear them. Thoughts were whirling through my head. "Form working parties!" boomed the loudspeaker, but we remained at No. 2 post. In the distance the band was playing *Dorflein* and outside, beyond the gates we could hear the S.S. Guards shouting to the marching prisoners! "Sing, you . . . 's!"

Yesterday, I was still one of them, gazing enviously at the small knot of men at Post No. 2. To-day I am among the lucky few, and to-morrow I will never see them

again, and no prison officer can say: "I'll make all you swine about turn and go back if . . . !" But I was still not free. A movement to right or left and tomorrow I should be back once again with those who were now singing *Esterwege*.

We stood to attention. Then the officer shouted: "Right wheel! Quick march!" Later came the medical examination. "Any scars, or wounds, or other injuries?" asked the doctor. "No, Herr Senior Medical Officer!" For who would dare jeopardize his future freedom at this moment?

Twenty minutes later we were in the luggage store, where each one changed the striped uniform for our civilian clothes. Near us, about 150 yards away, one of the labour gangs was at work, but to talk or come into contact with them in any way was dangerous to both parties. Nevertheless, as soon as the warder's back was turned, I heard one of the prisoners say to one of our fellows: "Mother will soon get my papers in order." Not daring to say anything because of his obvious emotion, the freed man nodded. Later he told me it was his brother.

The Oberscharfuhrer is speaking. He talks of the kindness and clemency of the Fuhrer from whom this pardon has come. Then he turns threateningly to the Jews: "I should like to add to those of you who are going out that if you ever say anything to the detriment of National Socialist Germany, do not forget that our arm is long!" Involuntary shivers run down the spines of those who know only too well the barbaric Nazi system.

One by one the pardons are doled out, while each one signs a paper that he will neither tell nor write of what he has seen or heard in ——

While we are climbing into the 'bus which is standing outside the gates, the first working parties are beginning to wend their way back to the camp. Soon we are driving past them. Every 100 yards along the road stands a sentry-box. Again the officer shouts: "Caps off; eyes right!" Then: "Eyes front: caps on. Straighten your ranks!" Then our 'bus stops. The last sentry-post is left behind. The prison officer who has accompanied us so far climbs out, and we hear "Jonny's" voice for the last time: "Sentries return!"

The chains have snapped, and a new life has begun.

HOW THE ENGLISH HAVE CHANGED

There is in many Englishmen to-day, and especially in young people newly come to maturity, a renewed interest in the religions view of the world, and a disposition to examine afresh, in the light of it, the traditional answers to fundamental questions which Christianity has provided. The renewed interest in these questions has not yet succeeded in filling the Churches. It may be doubted whether it ever will. The new wine which is now fermenting may refuse to pour itself into old bottles, but that the seeds of a spiritual revival are germinating in the minds of the people of this country, I, for one, do not doubt.

(Professor C. E. M. Joad, in *World Review*.)

The World To-Day—And To-Morrow

THE All-India Congress Working Committee Resolution says that "The abortive Cripps proposals showed that there was no change in the British Government's attitude to India." This statement, although not intended to be so, is in fact a compliment, for, as Mr. Amery says, "true to our inherited instincts: our instinct for order, our reverence for law, our faith in freedom, our sense of realities . . . we have every right to hope that we shall, with Indian help, win through, not only the immediate issue of the war, but the more abiding issue of India's freedom and India's friendship."

Not to speak of other communities in India, the attitude of the Moslems shows the complexity of the India problem. Mr. Jinnah says: "It seems no mere mortal can ever succeed in convincing Mr. Gandhi of the rightness of the Moslem demand. The picture he draws of the result of his Movement (his one aim and object being to remove British power from India) means, on his own showing, that there will ensue rule of the jungle. But he knows he does not mean that. It is merely a ruse to coerce and embarrass the British Government to surrender to the establishment of Hindu Raj in this sub-continent."

In all this confusion surely someone must "hold the ring" and could anyone hold it better than the British Raj of which Mr. Amery says in *India and Freedom*:*

"In the case of India, so far from depriving her of a pre-existing freedom and denying to her the opportunity of regaining it, we rescued her from the anarchy which is the last negation of freedom. We established, within the vast quadrilateral encompassed by her mountain ranges and twin seas, peace and order, and the reign of law—the indispensable foundations of freedom. More than that, we inspired a passionate demand for a self-governing freedom which India had never known. How to meet that demand—as we must meet it and should gladly meet it—without sacrificing the foundations, how to transform an administrative unity into a self-sustaining, self-determining national life without a reversion to anarchy, that is a problem which cannot be solved by phrases or by irresponsible abdication, but only by constructive, tolerant statesmanship and patient good will."

Famine.—Hyderabad is threatened with famine conditions, as the monsoons have failed during the last three years. The abolition of famines has been one of the first achievements of the Government of India. This is mainly possible by the foresight and rapidity with which supplies can be sent in from other areas to the needy districts.

Indian Women Students.—There are over 10,000 women students in various Arts and professional colleges in India. Progress made during the last ten years has been almost unbelievable to those who know India. This is bound, in the end, to produce revolutionary results in Indian life, pro-

* *India and Freedom*, By L. S. Amery, Oxford University Press.

vided political conditions remain stable.

Illiteracy a Crime in Russia.—An intense desire to be literate has been created in Russia. To be illiterate is equivalent to theft or adultery. It has become a crime. Fifty-two languages have been reduced to script, and a very complicated situation has been effectively dealt with by wise planning.

Russian reports indicate that there is greater liberty of worship in that country to-day than hitherto, and optimistic forecasts are being made that the attitude of the Soviet is undergoing a transformation. It is too early yet, however, to make any definite statement.

From Baltic Countries reports show the usual curtailment of individual liberty, nationalization of property, depletion of resources and confiscation of farms. Great scarcity prevails. There are Latvian Quislings, but, from their appeals, it seems that there is widespread dissatisfaction and passive resistance. The Lutheran Church is carrying on its services, and the Germans still respect strong national feeling, although there are reports from certain towns of shootings. A recent letter says: "We do not live; we keep alive and wait—wait for the day when Latvia will be independent and free again."

Atrocities in Yugoslavia.—According to the *Central European Observer* the Hungarians are reported to be treating the Serbs with almost as great atrocity as did the Croatian Quislings. The Government of Yugoslavia has published details and proofs of the extent of Hungarian atrocities. These equal anything that has happened in Europe in recent days. To put it briefly, it is computed that the Hungarians have killed about 100,000 Serbs—men, women and children, in many cases with great indignities and atrocities which, when read, seem quite unaccountable, except by assuming that some wave of demoniacal criminality has suddenly possessed them. Four concentration camps have been set up, where the conditions, if they are anything like what is described, do not bear thinking about. The seeds of hatred that are being sown by these appalling things are not likely to be eradicated in many generations, and there will be bitter retribution following upon such conduct.

Is Spain Neutral? The suffering in Spain during the Civil War must not be forgotten. In this war Fascism prevailed, but at what a tremendous price!—1,000,000 dead Spaniards; 2,000,000 wounded and disabled; 1,000,000 political prisoners; 200,000 political exiles. We fear that Britain was blind to the real character of the Franco war, with its consequent regime. It is strongly held by people who know Spain that the Spanish Government is not neutral, not even "non-belligerent," save in name only.

Local Fanaticism in Portugal.—It is common to hear of evangelical preaching in Portuguese villages being listened to by many. This often leads to persecution by fanatical Roman Catholics. Recently a well-known preacher, who was being listened to by several hundreds, was put in jail. His release was obtained as result of an appeal to the higher authorities, who are usually just and fair. It is difficult, however, to control

local fanaticism, which, unfortunately, is encouraged by the priests.

Colour Prejudice.—From time to time it is necessary to voice the Christian attitude to colour prejudice, for it is a mental and spiritual disease which has taken a heavy toll of human happiness. "It has harmed both White and Coloured; Coloured because it puts barriers in the way of their advancement, denies them jobs, admission to universities, friendships from which they might profit; White because they have lost the services which Coloured people might have rendered to the world, given the opportunity and the richness of spiritual communion which only true friendships can give." This is stressed by the *League of Coloured Peoples.*

Future of the Bantu.—Given equal opportunities with the white man, it has been said that the Bantu is capable of holding an equal position. So far, a complete lack of economic organization has persisted, with tragic results. The Native is not the only section which has suffered. There are 400,000 poor Whites and 200,000 Coloured who are also economically disenfranchised. A huge task of educational, social and economic reconstruction is called for. A beginning has been made. An additional £351,000 has been provided for Native education by the educational authorities of South Africa. Growth in education has been very striking.

South Africa's Great Problem.—The great problem is that of agriculture. The population in South Africa is 10,000,000, one-fifth of which is European. It is two-thirds rural in character. The bulk of the non-European population is under-fed, badly housed and poorly educated. The variations in climate are such as to make South Africa a poor crop-raising country. Less than six per cent. of the total area of the country is cultivated.

Abyssinia.—The agreement of the Emperor of Abysinnia with the British Government, signed on January 31, 1942, involved the grant of £1,500,000 during the present year, and £1,000,000 next year, with reducing grants if necessary. The Emperor has arranged for the continuance of the Military Mission, and for some British judges to assist him. Slavery has been prohibited in the country. The "Friends" are sending out a medical unit to reorganize medical service under the Emperor.

A letter issued by the Sudan Interior Mission says: "Ethiopia has been liberated from the Italian aggressor, but this does not mean that the way is completely open for re-occupation by missionary forces. The Emperor, Haile Selassie, is a truly God-fearing ruler, and his desire is that the prophecy, 'Ethiopia shall soon stretch out her hands to God' shall come to pass . . . In spite of the withdrawal of missionaries, work has been going on, and in the Walamo and Kambatta areas there has been a great turning to God. From a maximum of 200 known believers before the war, over seventy little churches have now sprung up in these districts. When the country opens up there will be urgent need for experienced missionaries to guide and instruct the hundreds of new believers more perfectly in the way of life." We cannot help feeling that an

equally urgent need will be for a spirit of understanding and co-operation between the various Missions in this field, and especially for the adoption of a common attitude of brotherly helpfulness in all relations with the Ethiopian Church.

Success in Ruanda. It is twenty-one years since the Ruanda Mission was started by Dr. and Mrs. Sharp. Christians number over 20,000, and the total community over 50,000. Last year there were over 2,200 adult baptisms; 700 village congregations ministered to by 1,400 trained workers, of whom five are ordained — a notable record. The older Churches are self-supporting, and all the others show progress in the same direction, so that the self-support proportion is now fifty per cent. This work of the Church Missionary Society is a notable bit of pioneering, which would be difficult to equal in the whole of Africa during that period.

Thailand.—When the Japanese took over the rail-road and other public institutions in Bangkok the missionaries were unable to get out of the city, and were interned. Twenty-two American Presbyterian missionaries are interned in the School of Political Science in Bangkok. There are also other missionaries interned there. From north Thailand, twenty-three went into Burma after handing over hospitals, schools and evangelistic work to Thai workers. Even before the invasion the Church-members passed through a time of testing, owing to the growing nationalist opposition of the Buddhists to Christians. The slogan was that only a Buddhist could be a loyalist.

Japanese Mentality.—"A peculiarity of Japanese mentality," says Sir John Pratt, in *Japan and the Modern World,** "is a certain naivete in Japanese thinking. The Japanese find it difficult to understand how any action of theirs can give offence to others. During the period of the Anglo-Japanese Alliance they had the warmest regard for Great Britain, and they expected these feelings to be reciprocated, in spite of the fact that they were doing their best to sabotage British interests in China. For the Japanese, imbued as they are with totalitarian ideas, it is sufficient justification for any act that it is in the interests of Japan, and when others, whose interest may be adversely affected, take a different view they seem to be genuinely surprised. They seem genuinely surprised that the Chinese do not joyfully accept Japanese leadership and willingly surrender the future of the country into alien hands."

Loss of a Market.—The most curious item of news from Cyprus, says the *Mercantile Guardian,* is the loss of a market for artificial teeth. Little as the fact was known, Cyprus produced dentures and exported them, of all places, to Siam. They were black in colour, and were fancied by the coco-chewers of that distant country. Verily, Hitler and the Mikado have much to answer for!

Mere Biological Incidents is rather an arresting phrase used by the President of Mexico, and was received with hearty applause. In essence, this is what he said: "Mexico, as always, will not recognize any conquest carried

* *Japan and the Modern World,* Sir John Pratt, Oxford University Press.

Britain's Greatest Need

(*Concluded from page* 303)

James tells John. It has been well said that the Gospel must be gossiped along the highways of commerce and throughout the bazaars and market places of the world.

If we are to capture the attention of the masses, we must have an adequate programme which will not fear to go beyond the bounds of normal conventional lines, and which will take into consideration every aspect of human need. Mildmay has already experimented—not without success—along many of the ways envisaged above. It is now planning on a far bigger scale than has ever been attempted before. In considering Britain's greatest need, it is unnecessary to discuss the various panaceas prescribed by politicians and econmists for the healing of the nations. Whilst every good reform should receive our blessing, we must beware lest we waste our energies on secondary causes and turn indifferently away from what is the supreme need of our times.

There is a profound truth in the statement that "the soul of reformation is the reformation of the soul." That is our primary task. That is Britain's greatest need.

"As if I Were in Heaven"

"I have lived like a village dog for years, but since I came into the care of you Christian people, I feel as if I were in heaven." Such was the testimony of a patient in one of our Indian Homes.

The missionary superintendent to whom this was said, writes: "People come in here little better than animals but as they receive the tender, merciful ministrations of the housefather, doctor and compounder and their fellow-lepers day after day, something wakens in them—hope and ambition and a soul."

In the Missions own and aided Homes there are over 15,000 lepers being helped by the same "merciful ministrations" with the result that bodily health is being restored, social relationships are again being enjoyed and souls are being saved.

Needy sufferers, in all stages of the disease, are constantly seeking admittance at crowded Homes. Gifts in support of the work will be gratefully received.

THE MISSION TO LEPERS

(INTERNATIONAL AND INTERDENOMINATIONAL) (FOUNDED 1874)

7, BLOOMSBURY SQUARE, LONDON, W.C.1

out by means of force, and in internal affairs neither masters nor workmen must forget that first of all they are Mexicans, and that superior to the division of classes is the unity of the fatherland. It is imperious for the world to experience a resurgence of the values of the spirit, the exaltation of which is what gives direction to human activities, and the depreciation of which reduces them to the miserable category of mere biological incidents."

Progress in Brazil.—The Presbyterian Church in Brazil is one of the strongest and most indigenous of the Christian groups. In general, the Presbyterian Church is now abreast of the Roman Catholic Church in native leaders and ministers. Progressiveness and versatility are to be found in the evangelical Churches and rarely in the Roman Catholic Churches. Brazil offers a great opportunity to-day.

Tin from Bolivia.—The loss of the tin areas in Malaya and the Netherlands East Indies has brought Bolivia into even greater prominence in the tin market. Normally, she is the third largest producer of tin in the world.

A Striking Statement.—The Roman Catholic Church had 120,000 members in Great Britain in 1800; in 1880 there were 1,620,000; in 1907, 2,000,000, and to-day there are 3,000,000. This growth has been due largely to immigration, a high birth-rate and mixed marriages.

A Vitally Disturbing Question, says Dr. G. A. Wieland, Home Mission Secretary of the Episcopal Church of America, is the fact that the national crime bill in the United States of America is fifteen billions a year—120 dollars for every man, woman and child. This is due to the worship of materialism (63 per cent. adults outside Churches, and 30,000,000 children with no spiritual background); and the spread of drink (five billion dollars a year). We sometimes wonder if the growth of materialism in so-called Christian lands is sufficiently realized. A criticism of the same kind can be levelled at Great Britain. Are not Great Britain, and Russia too, being scourged for their absorption in materialism? A Komsomol paper, once noted for its anti-God propaganda, recently published a poem by Simonov, the favourite Komsomol poet, whose poems, as Alexander Werth points out, have almost a religious undertone. In this poem describing abandoned villages in the Smolensk area, Simonov writes: "It seemed as though outside every village, all our ancestors had risen from their graves to pray for their unbelieving grandsons."

IN PLAIN WORDS

The Managers of a firm received a Government form which they could not understand. Hearing this reminded us of the "Whitehall Proverbs" by "Peterborough," in the *Daily Telegraph*. Here is one:

"It is understood that it is occasionally possible to induce a horse to approach water, whether static or flowing, and there is no objection in principle to this prodecure being adopted. It is pointed out, however, that such tractability on the part of the animal is not necessarily associated with an inclination to slake its thirst, and it must be recognized that, in the event of any reluctance to do so being manifested, no efforts to bring about a reconsideration of this attitude are likely to be rewarded with success."

Deals with World Dominion Principles.

Our Spinal Column

The Right Approach

We are, and always have been, constructively critical of missionary methods, and, more than ever, these have to be carefully scrutinized. The rising tide of nationalism demands an earnest study of the best means of approach and contact. Indeed, the very terms "missionary" and "mission" have to be used sparingly, and sometimes not at all, lest they cause misunderstanding. The men who go to another country with a superiority complex will be unacceptable, and those who do not study the history and the psychology of the people whom they hope to influence will not meet with much success.

"Missions" to European countries, where there are old-established Christian Churches, require the most careful and tactful approach. In the post-war period, the greatest asset for all who would spread Evangelical Christianity will be an "understanding heart." Friendly conference with indigenous Christian leaders, where these can be found, could result in co-operation with them, which would be the surest way to avoid mistakes and ensure success. Indigenous principles must ever guide all who would work in lands other than their own.

Are Foreign Missions Businesslike ?

Does each Director of a Mission Board take the same intelligent interest in its affairs which he would take as Director of a Company on which his own livelihood depended ? Are Foreign Mission Boards as anxious about a satisfactory annual spiritual balance sheet as about their financial balance sheet ? Is a spiritual stocktaking an annual practice ? What is the criterion of success ?

We remember hearing a missionary secretary declare that a call from a mission station for more money was a healthy sign of progress. We much doubt it. We heard another mission secretary assert that his society had entered five new fields, which involved an expenditure of £10,000 a year, a sum which was found without any increase of income, because of withdrawals from fields where indigenous development had made withdrawal possible. Mission-stations unfortunately often beget a stationary complex.

The truest criterion of success is the character and number of indigenous Churches which have been planted : Churches, self-supporting, self-governing and self-propagating. A "coming-away" complex is the healthiest. A missionary who has not, in his lifetime at most, made a successor unnecessary, has probably not been "indigenous-minded." In saying this we know that there may be exceptional circumstances which would make any considerable withdrawal inadvisable, but too few think of a strategic centre "as a place to work from," and still fewer pay any attention to S. J. W. Clark's humorous advice on mobility : "Don't unpack your bag !"

A world outlook and a true conception of the greatness of the task is the best corrective for the tend-

ency to stay anywhere longer than is absolutely necessary.

Co-ordination

Is adequate attention given to the work of others by Mission Boards and Field Councils ? Even on the mission field, we have often found that Missionary Associations paid little attention to the vital question of co-ordination to prevent overlapping and to meet needs for which co-ordination would set forces free. The increase of National Christian Councils is most encouraging, and every Mission and every missionary should be in touch with them or in membership of them. Some Independent Missions which are "Fundamental" in their outlook are inclined to refrain from association with these Councils. This is a mistake, even from the point of view of "Fundamentalism," for, if these Councils include some people who are suspected of inclining to the "left," charitable "Fundamentalists" are vitally needed.

In Great Britain, Edinburgh House is the centre around which most of the country's missionary work gathers. We wish that its Conference of Missionary Societies could be representative of all, or, if not, that any other Conference would be in constant and friendly contact with it. There is no greater need in the missionary enterprise of to-day and to-morrow than consultation, which would result in central direction, the wisest use of men and means, and, through central direction, the elimination of waste and the attainment of an efficiency which would inspire hope in those who, without it, despair of success in our colossal task.

The Government, in face of the tremendous issues of to-day, insists upon concentration in production. The world-wide spiritual issues with which we are confronted demand the closest scrutiny of the use of our resources, as well as a revival in the Christian Church which would produce more. Waste, even if it be only comparative waste, is unpardonable in view of the gravity of the world situation and the colossal unfinished spiritual task. North America has its Committee of Reference and Counsel. This and the British Conference of Missionary Societies meet in the International Missionary Council, which also includes European Continental representatives and arranges conferences like that held in Jerusalem and in India. These bodies, with the World Council of Churches, provide the factors for world-wide strategy and outstanding leadership.

T.C.

A TRIBUTE FROM AFRICA

"When I left Pondoland I had to go over all my beloved books, as I couldn't possibly bring them all. I hesitated over *World Dominion*, and then decided to bring all the copies, from 1934. They might be useful for reference. I little thought what a gold mine they would prove ! I am finding rich blessing in bringing one country after another before the Lord in prayer, and it is just here that *World Dominion* is invaluable with up-to-date information. I thank God for it."

¶ *A continuation of our brief survey of the world.*

Kingdoms of the World

By Alexander McLeish

CHILE

A Remarkable Land.—Three thousand miles long and only one hundred broad, cut off from the continent by the highest range of mountains outside the Himalayas on the one side, and by the Pacific Ocean on the other, it experiences all kinds of climates. Four-fifths of its 4,700,000 people live in the healthy agricultural central zone. It is linked with Argentine and Bolivia by three of the highest railways in the world, and its population is more homogeneous than any other South American land. It is rich in minerals, especially copper, and although the nitrates of the arid north are no longer so important, they are a large source of revenue.

The Many Problems.—The backwardness of its rural people (60 per cent. illiteracy), and consequent ignorance of the laws of health, largely accounts for a death-rate two-and-a-half times as great as that in Europe. Sixty per cent. of its children die in their first year. The Chilian Catholic Church shows no interest in the poorer people, and its worship means little or nothing spiritually. It was disestablished in 1925, and its interests are with the wealthy, influential families. Liberty of conscience and worship are secured by the law to all.

The Evangelical Church is strongly established among the German colonists (20,000) and among the English (7,000). Work among Indians (Araucanian) accounts for 2,000 of a community. Some famous names cross the pages of its history, especially James Thomson (1821) and Dr. Trumbull (1845-1889). The two oldest Missions are the Presbyterian (1873) and the Methodist (1877). Both have still under 3,000 members. Of the fourteen foreign missions, the remainder have made no great progress, and apart, from the groups already mentioned, have about 10,000 members in all.

An Indigenous Movement.—The most conspicuous movement is indigenous, Pentecostal in character, though started by a Methodist Episcopal missionary about 1910. It has to-day 10,000 members and 40,000 of a community among the poorer illiterate classes. Strongly emotional in appeal, it is self-supporting and nationalistic. Although recently torn with considerable internal troubles, it is reviving again and extending its hold.

Little Progress.—Missionaries have decreased by 13 to 129, and national workers have increased by 48 to 254. Several small missions work among special classes—soldiers, sailors and miners. George Howard (an Argentine member of the Methodist Episcopal Church), carries on a vital evangelistic work for intellectuals. The whole effort is too confined to cities and the great rural areas are neglected. Other activities are ten higher schools and institutions, one hospital and six clinics. Too many uncorrelated small causes do not easily plan and work together, and there is consequently much waste of effort. Self-support is difficult, the Methodists do much through the income

of the schools, the Christian and Missionary Alliance by a subvention, but none has succeeded as has the Pentecostal Movement.

PERU

A Geographical Parallel.—Lying south of the equator, Peru resembles Equador, with its coastal strip of about thirty miles broad and 400 miles long ; its *Sierra*, between the coast mountains and the Andes proper, where the bulk of the population live, and the forest region descending to the Amazon basin, inhabited by the more primitive Indians. Half the population of 6,000,000 are full-blooded Indians, and over one-quarter mestizos. Less than one-seventh are Whites, and there are a small number of Negroes, Chinese, Japanese, Kanakas and Syrians in the coastal belt. The problem of Peru is the future of the Indian, of whom eighty per cent. are engaged in agriculture.

A Typical History.—The Spanish conquered the great Inca Empire (1531-3) and destroyed its wonderful civilization. A terrible period of murder and brutality followed, in which 8,000,000 peaceful people were reduced to 1,000,000 sullen helots. The Church and the Inquisition shared responsibility for this state of things. (For three hundred years it was a Spanish Colony). Independence was declared in 1824, yet only in 1915 was liberty of worship established. Nominally, the Roman Catholic faith is the religion of all schools, and nationalist policy insists on eighty per cent. of school staffs being Peruvian The economic depression of 1929 hit the country hard. Education is the main Government policy, yet, as in Chile, a large illiterate population (70 per cent.) remains. Only five per cent. of the population attend schools.

The Roman Catholic Church. Peru has a bad record and has sown the dragon teeth of fanaticism widely. Its religion, which can scarcely be called Christian, is marked by outbursts of superstitious fanaticism. Religious persecution and political propaganda are forbidden by Government, but the Church has made little progress.

The Evangelical Church.—The Bible Societies first drew attention to the need of Peru. Their agent, Sr. F. G. Penzotti, was imprisoned, and his release was the first step towards religious liberty. Missionaries began to arrive after 1891, led by Dr. Wood, of the Methodist Episcopal Church. Others followed : the Holiness Church, the Evangelical Union of South America, the Church of the Nazarene, the Free Church of Scotland, the Christian and Missionary Alliance, and various Pentecostal groups—till to-day there are 20 societies, with 165 missionaries (a decrease of 29 in ten years) ; 11,343 members (an increase of 873 in ten years), and a total community of about 16,000 evangelicals. The Adventists have decreased and the Methodists have increased by 400 during the last ten years. National workers have not increased (257).

Towards an Indigenous Church.—The *Iglesia Evangelica Peruana* is a union of the Churches of the Evangelical Union of South America, the Christian and Missionary Alliance, and the Independent Presbyterian Board, which has grown rapidly to 1,000 mem-

INDIAN CHRISTIAN WOMEN HELP INDIA'S WAR EFFORT

In Striking contrast to the blind and barren policy of Congress, the Christian Women of India are making a great contribution to the cause of the United Nations.
Christian Hospitals are training nurses for the Emergency Nursing Service under the Red Cross.
Christian Schools are raising funds and making useful articles for Army Comforts and the Red Cross.
Many teachers and workers are being trained in First-Aid and other A.R.P. work.
Prayer is offered daily for the Victory of Righteousness.

SUCH IS THE SERVICE OF LIBERATED CHRISTIAN WOMANHOOD

made possible through the help of such Missions as

The Church of England Zenana Missionary Society,
19/21 CONWAY STREET, FITZROY SQUARE, LONDON, W.1

bers, and is now nearly self-supporting. The Peruvian Bible Seminary is a joint institution, supported by four missions.

Ten Years' Progress.—Six new missions have entered the field. All the departments except one (Moquegua) are now entered. Work among Indians has made considerable progress. Twenty-five new stations have been opened, and fourteen closed, an increase of eleven, bringing the total to sixty-five. Theological Schools and Bible Institutes number five. Seven secondary schools are much too few, and medical work consists now of four hospitals and nine dispensaries. Illiteracy, health and the standard of living all call for intense co-operative action on the part of the evangelical community.

BOLIVIA

An Inland Fortress.—Bolivia is an inland country of 3,250,000 people, three-quarters of whom live on a tableland, at an altitude of from 12,000 to 14,000 feet, between two parallel chains of mountains, and forming eighteen per cent. of the land area. The tropical lowlands of the Amazon and Paraguay basins cover sixty-six per cent. of the republic. More than half the people consist of Quichua and Aymará Indians (1,659,693); one-quarter are mixed (872,269), and thirteen per cent. are Spanish-speaking Whites (414,593). Three-quarters of the land is undeveloped. All these conditions lead to conservatism in outlook.

A Chequered History.—The Inca Empire succeeded an ancient civilization and was, in turn, supplanted by the Spaniards in 1535. The great attraction to the Spaniards was the Silver Mountain of Potosí. General Sucre's victory in 1825 led to its independence as

a democratic republic. Presidents, mostly military officers, followed each other at periods of under two years. Two disastrous boundary wars with Peru and Paraguay disturbed its progress and depleted its man power.

Present Condition.—The three years' war with Paraguay ended in 1935. Its area is now over 500,000 square miles. Two railways connect with Chile and one with Peru. The new Constitution of 1938 secures liberty of worship, sanctions civil marriage, and makes education the highest task. Illiteracy still amounts to eighty per cent., and the death-rate is about sixty per 1,000. Medical services are practically confined to the cities. Roman Catholicism is here fanaticism and superstition and functions in an atmosphere of fear. There is no real religion in Bolivia. Repulsive festivals, drunkenness and debauchery, combined with the low moral tone of the clergy, threaten disaster all round.

Evangelical Missions. — In these circumstances, progress has been slow. The work began in 1896 and, after thirty years, there were only 500 members. Latterly, progress has accelerated, and there are now 4,000 members and 16,000 of an evangelical community. The increase is about fourteen per cent. per annum, of which three-quarters is due to the Seventh-Day Adventists, whose members are 2,900 with a community of 8,500, that is, over fifty per cent. of the total Protestants.

Compared with ten years ago, only twenty old mission-stations are left, and thirty-two new ones have been opened. Missionaries have increased by 43 to 175. The Canadian Baptists have fostered the creation of the Bolivian Baptist Union, which maintains two evangelists and supports some of its own pastors. There are now eighteen missionary societies, too many even to give the names here. The Bolivian Indian Mission has one-third of the missionaries (59), while the Methodist Church has the next largest contingent of 20; Brethren have increased to 19, and the Baptists have decreased to 14.

Steady Advance.—Some progress has been made in medical work, although there are still only two medical missionaries, one Adventist and one Methodist, and five dispensaries, mostly near La Paz. Three mission farms are pioneering a new approach. The principal centres and capitals are now occupied, but the village and mountain Indians are still largely untouched. Work among Aymará Indians has been more successful than that among the Quichuas. A great opportunity exists here, of which the key is school work. Missionaries have increased faster (30 per cent.) than National workers (25 per cent.), and here lies the great weakness to be overcome if an indigenous Church is to grow up.

PARAGUAY

Paraguay is surrounded by tributaries of the Rio de la Plata, and is the Mesopotamia of South America. Its area is three times that of England, and its population about one million. Ten per cent. of the people live in the capital, Asunción. Its pastures support 4,000,000 head of cattle, and its fertile soil and good climate could make the land a vast orchard. Tea (maté) and minerals are its other

chief exports. Political bad management, combined with the ruinous system of *latifundios* (large estates run on a basis of peonage) keep the country in an undeveloped condition.

Population.—The languages are Spanish and Guaraní, and the people are predominantly White. The rest are Indians and mixed. By special charter, 4,000 Mennonite farmers from Canada were settled. The Constitution is democratic and liberal and provides for freedom of worship, civil marriage and free compulsory education, but old prejudices still stand in the way.

A Stormy Career.—It was declared independent of Spain in 1811, and was ruled for twenty-four years by a recluse dictator, Dr. Francia. The next president, López, ruled for twenty-two years, but was followed by his son, who plunged into a disastrous war with all his neighbours, in which 500,000 youth perished. The male population was practically exterminated, there being left eleven women to every man in a population of a quarter-of-a-million. Again, the recent Chaco war greatly depleted the young men.

Evangelical Missions.—The American Bible Society is heard of in 1856, but not till 1888, when the South American Missionary Union opened work in the Chaco, did missionaries reside in Paraguay. The Brethren and Salvation Army came over from the Argentina, and the Disciples began work in 1918 in Asunción. This latter Mission has by far the greatest number of national workers—thirty-three. German settlers are served by two Lutheran Church missions, and number about 4,000. The Mennonites, already referred to, form 4,000 more. In addition, there are about 3,000 Christians for the other nine missions, one-third of these Christians being attached to the New Testament Missionary Union. Among these much divided groups an indigenous Church, the *Convencion Bautista de la Plata*, has opened work at Asunción.

Progress Slow.—The last ten years have witnessed the advent of two new societies, and a decrease of two missionaries to the present number of 37; National workers seem to have increased from 20 to 58. The evangelical community, including emigrants, numbers about 12,000. There is no medical mission work. The Disciples conduct a good secondary school—*Colegio International*—at Asunción, and there are five elementary schools. The Brethren run a launch, *El Alba*, for evangelistic work on the rivers, and there are two Bible Depots in the capital. The activities of this small group of missionaries are very limited, and this is not balanced by any notable growth in numbers of Christians, or the quality of their witness. Twenty-three of the thirty-seven missionaries reside at the capital, and three stations have been closed in recent years. From every point of view this is a needy field.

URUGUAY

Uruguay has had a less chequered history than most lands of South America. Originally part of the Spanish Rio de la Plata, and later of Brazil, its independence was recognized in 1828. Its last Constitution of 1934 con-

firmed the separation of Church and State, and extended the vote to women. Complete religious liberty exists. Catholics are reported to number 500,000 and Protestants 21,500. It has a centralized and progressive Government and has a strong international outlook witnessed by the many congresses held here.

A Unique Land.—Uruguay is unique in being the smallest South American land, only one-and-a-half times the size of England. There is no Indian element in it and the native-born, Spanish-speaking inhabitants have a more decided unity and cultural influence than anywhere in the Continent. Its educational services are good, illiteracy being as low as twenty per cent., while its medical and social services are world-famous. The death-rate of 10.36 per 1,000 is the lowest in the world. Ninety-five per cent. of its exports are animal products, and sixty per cent. of the area is given up to stock-raising.

Evangelical Work.—The large immigrant population accounts for the existence of seven Church groups: Anglicans, Germans, Waldenses and others, the members of which make up two-thirds of the evangelical community of 21,500. Six missions (Brethren, Methodist, Baptist, Adventist, Salvation Army and New Testament Missionary Union) account for 6,500. Foreign missionary workers have not increased during the last ten years, and number thirty-eight, five of whom are ministers of immigrant communities and three are Christian Association secretaries. National workers have increased, but there is a great need of strong leadership.

An Urban Community.—Most of the missionary work is confined to Montevideo and neighbourhood, three small stations only being found outside. Visits are, however, paid up country by various missionaries. Missions have not greatly developed educational work, there being one secondary girls' school and six or seven primary schools. The various immigrant communities have their own schools (and often hospitals) which are good. Seven missions and Churches support the small union evangelical hospital in Montevideo.

Progress and Prospects.—There has been no great progress in numbers, but activity has intensified. The influence of the evangelical community in Montevideo is out of all proportion to its numbers. The work of the Methodists at Villa del Cerro among the meat-packers is a noteworthy social effort. The rural areas, however, are still practically destitute of evangelical witness and there, after all, three-quarters of the population live. The little Church groups among the depressed workers surrounding Montevideo show what could be done amongst these classes. The very active Student Christian group is one of the most constructive influences among the educated classes. The Y.M.C.A. training school for secretaries for long exercised a strong influence among educated people, and a continuation of this would have far-reaching results. Uruguay, however, needs more than thirty missionaries if its rural people are to be reached, or, better, a strong force of well-equipped national workers.

AN ARGUMENT from the HAUSA BIBLE

Two letters recently received at the Bible House refer to the influence of the Hausa Bible :—

From Nigeria:

'We thank God for the Hausa Bible, and from the time of its arrival we see a great move forward in the spiritual life of the Church and in the increase in the number of Christians.'

From a Missionary on Furlough:

'You may be interested to know that there is a real seeking after God's Word by many of the young men in the tribe we were among. They willingly save up what to them is two weeks' wages in order to buy a Hausa Bible. Although there is no white missionary resident in the district while we are away, we are not afraid to leave them because they have God's living Word.'

These things are happening through the circulation of the Hausa Bible in Nigeria. How immense, then, must be the power of the Book circulated through the world in many tongues!

Will you share in this work?

BRITISH & FOREIGN BIBLE SOCIETY

146 QUEEN VICTORIA STREET, LONDON, E.C.4

THE CENTENARY BRIDGE

being built by kind supporters of the

BRITISH JEWS SOCIETY

Have YOU yet helped with the construction?

President: **A. Lindsay Glegg, Esq., J.P.** *Gen. Sec:* **The Rev. Arthur G. Parry**

9, GREAT JAMES STREET, LONDON, W.C.1

Printed in Great Britain by the Marshall Press Ltd., Milford Lane, Strand, W.C.2, and published by Marshall, Morgan & Scott, Ltd., 7, Milford Lane, Strand, London, W.C.2, for the Survey Application Trust and the World Evangelization Trust, Ltd., Mildmay Centre. London, N.1, and the World Dominion Press, 156, Fifth Avenue, New York.
Entered as second class matter, December 6, 1929, at the Post Office of New York, N.Y., under the Act of March 3, 1879 (Section 397, P.L. and R.).

World Dominion and The World To-day

A Journal with a Five-Point Policy

WORLD SURVEY. To study and assess the religious situation throughout the world.

EVANGELISM. To create and stimulate interest in evangelism; to support evangelistic efforts, and, as far as possible, to meet strategic opportunities which survey reveals.

WITNESS. To place fresh emphasis upon Christian witness by life and lip, as the primary duty of every Christian, and the most effective means of winning others to the Christian way of life.

INDIGENOUS PRINCIPLES. To follow up evangelism in non-Christian lands by encouraging the formation of Indigenous Churches.

CO-OPERATION. To urge the necessity of co-operation in the vast task of world evangelization.

* * *

In pursuance of this policy, the Journal will contain articles and information of vital interest, touching every phase of life

* * *

Three supreme loyalties are accepted and advocated:

(1) To the Lord Jesus Christ and the centrality of His Cross.
(2) To the Bible as the final authority in Faith and Practice.
(3) To the Lord's command to World-Wide Witness.

Writers in This Issue

Horace Banner, of the Unevangelized Fields Mission, has started work among the Indians in Brazil, who were responsible for the murder of the "Three Freds."

Mrs. A. R. Binstead, B.A., is Secretary for Women's Work in Cardiff and Swansea in connection with the Methodist Mission.

Dr. R. J. H. Cox is a medical missionary of the Church Missionary Society, now in England, who has had thirty years' experience in Peshawar.

The Rev. Lionel B. Fletcher, the "Empire Evangelist," has a world-wide reputation and is well known as the author of religious books. He is now conducting extensive Campaigns in Australia.

"Josef Geta" is the pen-name of an Austrian who represented his country in the Austrian Youth Delegation to the International World Youth Congress in Paris in 1937. He was thrown into prison in Germany when Hitler incorporated Austria in the Reich.

The Rev. G. A. Hadjiantoniou, M.A., graduated at Athens University, at the School of Law, and practised as a barrister in Athens. Later he studied theology at Cambridge where he took an honours degree and was ordained. For the duration he is Minister of the Presbyterian Church of England, in Chesterfield.

James Haldane has given the greater part of his life to missionary work among Arabs in North Africa. He is a member of the Southern Morocco Mission.

Alan G. Hayward is the General Secretary of the Movement for World Evangelization at the Mildmay Centre.

The Rev. Hilary A. Wilson, B.A., has worked in India since 1928 as a missionary of the London Missionary Society.

The Rev. A. McLeish, Survey Editor of the World Dominion Press, and author of many books, has recently undertaken an exhaustive study of conditions in Europe.

Dr. Hugh L. Maclure is a Medical Officer in the Colonial Medical Service, British West Africa.

Dr. J. Oscar Thomson has done outstanding work as a medical missionary in Canton for many years, and is widely known in Chinese medical circles.

WAR-TIME SURVEY SERIES

(Illustrated with maps)

Four numbers of this series now available:

No. 1. **A Racial Melting Pot:** Religion in Malaya.

No. 2. **A Christian Archipelago:** Religion in the Philippines.

No. 3. **To-day in Thailand** (Siam)

No. 4. **Burma:** Christian Progress to the Invasion.

By ALEXANDER McLEISH

This series of short surveys of countries now over-run has peculiar interest for all concerned in the welfare of the World Church. All Christian people should know the story of the Church in these areas of the world.

Price **9d.** each. By post **10d.**

WORLD DOMINION PRESS

Founder's Lodge, Mildmay Centre, Mildmay Park, N.1

WORLD DOMINION MOVEMENT, Inc.

(OF NORTH AMERICA)

The Headquarters are situated in New York City at 156, Fifth Ave.

BOARD OF DIRECTORS:

*Samuel M. Zwemer, D.D., Chairman
*Stewart M. Robinson, D.D., V.-Chairman
*Hugh R. Monro, LL.D., Treasurer.
Mrs. Philip D. Armour
Francis Shunk Downs, D.D.
John A. MacKay, Ph.D.
K. S. Latourette, D.D.
J. Lovell Murray, M.A., D.D.
John McNicol, D.D.
Sidney T. Smith
*Miss Constance J. Brandon, International Secretary

**Members of the Executive Committee.*

All the books published by the World Dominion Press are available at the above address, together with the bi-monthly journal, WORLD DOMINION AND THE WORLD TO-DAY. Catalogues with prices in AMERICAN CURRENCY may be had on application to the International Secretary, Miss Constance J. Brandon, WORLD DOMINION MOVEMENT, Inc., 156, Fifth Avenue, New York City, U.S.A. or 1412, Royal Bank Building, Vancouver, B.C.

Subscriptions for the World Dominion Movement of America may be sent to the Treasurer, Dr. Hugh R. Monro, at 156, Fifth Avenue, New York City.

Applications for missionary lectures and the popular lecture on the Bible, "The Golden Casket," should be addressed to Miss Brandon at the same address.

Re-entered as second-class matter May 4, 1940, at the Post Office at New York, N.Y., under the Act of March 3, 1879